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American Notes. **The Annual Universal Week of Prayer** has been fixed by the World Evangelical Alliance on January 4 to January 10 (inclusive). The Call asks for an intenser revival of prayer and of the spirit of witness. (Christians to-day are strenuous in much work; often they are faltering and fearful in their personal testimony to our Lord.) In the first day of the Church the Holy Spirit was a wonderful Reality. The disciples were filled with the Holy Ghost. All that He was to them He may be to us.

Topics of prayer suggested are "Thanksgiving and Confession,"—the first especially for the end of the war and for the new aspirations for Brotherhood; "The Church Universal"—for its reunion and revitalization; for "Nations and Their Rulers"; for "Missions among Moslems and Heathen"; for "Schools, Colleges and the Young"; for "Jews and Home Missions."

Conflict with Mexico is, according to certain well-informed observers, the desire of various large interests, financial and clerical. The combined mission body in Mexico urges instead a large programme of education and philanthropy to be undertaken jointly by American churches. They suggest—a Christian university in the Mexican Federal District; a hospital in the City of Mexico; eight agricultural schools in as many different centers of the Republic; a school of mechanical arts in each important center; normal schools in districts not having them and the strengthening of those already existing; the enlargement of the Evangelical Theological Seminary in the City of Mexico; a campaign to popularize medical knowledge. One press and publication house and a single evangelical paper are planned for all the Mexican missions. In this they follow the successful lead of the Porto Rico missions whose organ, the *Porto Rico Evangelico*,—which takes the place of six denominational papers,—has the widest circulation of any paper in the Island.

The Goodwill Industries of Southern California, a new offshoot of the Morgan Memorial salvage work, is the recipient of a large building in Los Angeles, a block from the Plaza where the Mexican Mission of the Methodist Church is located. This building has a frontage of 183 feet, depth of 113 feet, a fine basement, six commodious stores on the ground floor and offices above. The Goodwill Industries will gradually occupy the entire building as its work expands. Two men—both returned missionaries, the one from Bolivia and the other from Japan—are in training at the Morgan Memorial for this Los Angeles enterprise. The new plant is the gift of Mr. and Mrs. C. T. Munger, who have also contributed $500,000 to missions.

Acme Hall, Cleveland, which in the past five years has been the center of the city's Socialist activities, has been acquired by the Board of Home Missions and Church Extension of the Methodist Church at a cost of $82,000. It will be operated along the lines of the Morgan Memorial in Boston,—with salvage industries, kindergartens, day nurseries, mothers' clubs, public forum and evangelism. The main hall of the building has a seating capacity of about 1800.

Mr. H. J. Heinz of Pittsburgh willed to the World's Sunday School Association $100,000; to the University of Pittsburgh for the training of Sunday school workers and teachers $100,000; to Pennsylvania Sunday school interests $125,000, and to the International Sunday School Association $75,000.

The Kennedy School of Missions, Hartford, has organized an African Department which is to be in charge of the Rev. W. C. Willoughby, the founder of the Tiger Kloof Institution, one of the best educational institutions for natives in Africa. Mr. Willoughby has been the offi-

cial representative of the London Missionary Society in Africa and in general charge of its African work. He has made valuable contributions to the journal of the Royal Anthropological Institute, and is presently to publish an important work on the relation of native customs to the task of the Christian Church. A course of instruction for Malaysia is also to be opened for the first time. This is done at the suggestion of the Methodist Foreign Board, which plans to send to Malaysia in 1920 a number of new recruits specially trained for this field. In addition to the courses in Arabic and Islam, instruction in the Malay language and lectures on the history, customs and social organization of the Malay people will be given by Dr. W. G. Shellabear, a remarkable linguist and an authority on the Malay language.

The Establishment of a Mission at Cairo similar to Princeton in Peking is being considered at the University of Chicago. The Moslems of Cairo believe in our Lord's sinlessness, His mighty wonder-working even to the raising of the dead, His Second Coming in power. Does the theology of the University of Chicago retain as much of the fundamental Christian faith as this?

The Following Editorial from the *Christian Register* is somewhat mystifying in that it comes from the pen of one who has recently cut the painter which bound him to evangelical church life. He says:

"The Federal Council of Churches excludes Unitarians from membership. . . . . The question whether the Council has the right as well as the power to keep Unitarians out, is one in which all liberals are vitally interested. There is within the ranks of orthodoxy a growing body of sentiment and belief so like Unitarianism that the casual eye does not easily detect the difference. . . . . (These) liberals generally ought to realize that this is their fight and that the sooner they get into it the better. A certain measure of self-respect hampers Unitarians. They have been kicked out of the front door of some ecclesiastical organizations and being in nowise conscious of deserving such treatment they do not like to ply the knocker very vigorously in an endeavor to get back. But there are others inside who would do well to see to it that Unitarians do get back. Otherwise their turn for ejectment will pretty surely come."

Unitarianism is much in the situation of the Irish Home Rulers who insist on Ulster's unwilling company, in order to give to their government the required basis of industry and taxing power. Only in connection with evangelical Christianity with its outgushing of spiritual and evangelistic life, can it hope to survive. Hence these tears.

Examples of God's Grace. **Mr. George Bradley Ellis** was, in the eighties of the last century, choir boy at All Saints' Church, Philadelphia, and withal because of his wonderful voice one of the most celebrated choir soloists of his day. Later in life he fell into bad courses, was arrested some fifty times and led the life of a clever criminal. Then this "Caruso of the Bowery" was converted in the Bowery Midnight Mission and later called to act as manager of the Inasmuch Mission in Philadelphia. He now goes on an evangelistic mission in the mountains of Georgia. He recently sang and preached in the Philadelphia church where he was in boyhood the glory of the choir.

Twenty-nine Years Ago John Callahan Was Ordered out of Minneapolis as criminal and general bad man. After his conversion he told the chief of police that he had accepted Christ, and would yet make good in the city which had spewed him out. This year during the Methodist Centenary Campaign he traveled from New York to Minneapolis and held meetings in the Hennepin Avenue Church of which Mr. Walker, the present chief of police, is an active member. After speaking to great crowds, he was bidden farewell by a group of citizens, including the police chief, as he took his train again for New York. Mr. Callahan is now the leader of the Hadley Bowery Mission, New York.

Archeological Notes. The Jambres who with Jannes withstood Moses (2 Tim. iii. 8) has been identified by the late Professor Groff of Cincinnati with Ha-em-uas, a brother or uncle of Rameses II, the Pharaoh of the Oppression. He was reputed among the Egyptians as the greatest magician of their history.

In Ex. iv. 3, 4, Moses was told to take the rod-serpent by the tail. The reason is

made clear by Professor Kyle in the *Sunday School Times.*

"Serpents are often seen upon the Egyptian monuments in appearance much like an Irish-thorn walking stick, the head turned over the front as the handle of a cane. Tradition that seems probable tells us that the magicians knew how to paralyze serpents by pressure on the back of the neck so that they became rigid. The magicians then walked about with them as with walking sticks. When they wished to make the people stare they threw these serpents down upon the ground. The pressure being released they immediately began to wriggle and crawl away. Then the magicians seized them by the back of the neck, renewed the pressure that made them rigid and walked away with them. Moses was told to 'take it by the tail.' The magicians could not succeed when taking it by the tail. Thus they were beaten on their own ground and the supremacy of Jehovah over the gods of Egypt and their representatives vindicated."

World Chaos: Cause and Cure. The English poet, Mr. Alfred Noyes, gives us his diagnosis of the world's present intolerable malady; also the remedy. He says in the *Saturday Evening Post*:

"Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call our civilization. Practical men with their feet planted solidly on the earth are looking into the future as into an immeasurable darkness. They are not sure whether there is a solid ground in front of them or whether the next few steps may bring them to the brink of a precipice.

"The law is our only pathway through chaos. As the old Scripture says, 'Thy word is a lantern unto my feet.' In the moral world this is equally true. The soul of humanity cannot live without religion; and our only hope is that mankind may now return to the first four words of the Bible, 'In the beginning God.'

"The greater part of the world has lost its religious sense, lost its sense of the ties which bind men to one another and to the Eternal in an interdependent harmony. The direct results of this loss are accumulating daily in the general lack of confidence in the pledged word and the growing contempt for all the codes of right and wrong.

"Attacks upon certain religious traditions have developed into something like a dismissal of the first postulates and axioms of a sane existence. We explain man by something less and that again by something less until we have whittled away all things visible and invisible. We have deliberately taught ourselves to look downward into nothingness though true science and true reason and every natural instinct of religion would teach us to look upward to the ever expanding heavens and the infinite power of God.

"The birth of Christ was the foundation of the profoundest religion and philosophy that the world has ever known. Germany has failed to overthrow it, and plunged us back into the pre-Christian era. The time has now come for the combined forces of Christianity to reassert their Divine Creed and bring healing to a wounded world."

Witnesses to Christ's Teaching of the Second Coming. Both of them were at the beginning unwilling witnesses. Dr. Bartholow of the First Methodist Church, Mt. Vernon, N. Y., was brought up in a quite different point of view. But as a result of careful Bible study

"the great truth came to me and I began to preach it. I was just enough of a theorist to say, 'The proof of a thing is what it does.' I preached it to my people. A new spirit came into the church. I began to teach it to men ten years ago—began with ten men in a Bible class to teach this great fundamental doctrine. To-day I have fourteen hundred men in the largest Bible class in this country. I began to teach it to women. We started with twenty. We now have seven hundred women studying the Scripture of God—this great blessed truth that holds with all that is in the Scripture that we hold true, the hope of the nations and the very longing of our hearts. Talk as you please, Jesus as the preëminent Lord, Jesus as the eternal, incarnate, perfect Man and very God, shall come and reign."

Dean Howell, of St. David's, one of the saintliest figures in the Anglican Church in Wales, is quoted by the *Life of Faith* as writing shortly before his death:

"May I say that it is very slowly and even reluctantly that I have become converted to premillennial views? Time was when I strongly preached against them, but a closer study of the subject and what appeared to me the concurrent teaching of the New Testament Scriptures and of Church history forced me into a different attitude. I became convinced that it supplies the key to the interpretation of large portions of the New Testament, to the history of the present Dispensation and to the existing conditions both of the Church and the world. I have no deeper conviction than that the special need of Welsh Christians just now is a distinct and definite consciousness of our personal Christ as He is and is to be. The subject is new and

strange to them, but if it could once be got into their faith and affection, it would have a very elevating effect upon them."

The Fate of the Clergy in Russia. The Revolution in Russia is, according to Archbishop Platon of Odessa, showing itself absolutely merciless to the clergy of the former State Church. The Bishop of Tobolsk has been drowned in the Tobol River; Archbishop Andronicus of Perm was first tortured by putting out his eyes and then shot. The Archbishop of Tchernigof, the Bishop of Staraia Russa, the Bishops of Orel, Selenginsk, Murom, and others have been shot. The Bishop of Tcheboksary was bound to the tail of a horse, then hacked in pieces. Vostorgoff, a famous preacher of Moscow, was ordered shot by Lenine. When the Red Guard assembled to carry out the order, he prayed for them, telling them that he forgave them from the bottom of his heart. Some of the executioners flung away their rifles; others threw themselves at his feet, kissing them. It was necessary to bring up Chinese mercenaries to complete the execution.

This Church which in our own day, even, has harried and imprisoned and persecuted thousands of Stundists and Baptists and whose hands have been stained with the blood of multitudes of unoffending Jews, is herself enduring bitter persecution and the confiscation of her all. Thousands of the rank and file of the clergy, Archbishop Platon tells us, have been shot, hung, or had their throats cut. Public ceremonies are forbidden; the ikons, and with them the Scriptures, thrown out of the schools; the Cross in processions fired on; ikons at home allowed only on payment of heavy taxes. In parts of Russia the celebration of the sacraments has been prohibited.

The Reversion of Santa Sophia. The unhappy plight of the Russian Church has given her Western rival an unlooked-for opportunity to establish herself in the high place of Oriental ecclesiasticism. In an interview in the *Petit Parisien,* Cardinal Gasparri puts forward claims to Santa Sophia. Cardinal Amette, the Archbishop of Paris, is at the head of a mission seeking to bring this transfer about. Santa Sophia in Roman Catholic hands would, the Vatican reckons, constitute an incomparable base of influence among the Christians of the East. But there are probably insuperable difficulties to the realization of any such plan. England would never allow it; France, upon whom the Vatican relies for the only support she is likely to receive, is both anticlerical and alienated by the Vatican's attitude during the war. Greece looks upon the great Church of the Emperor Justinian as her indisputable heritage, and she is unquestionably right from the point of view of history. A well-informed Italian exchange states that rather than see this historic fane in the hands of an Eastern Church, the Vatican would prefer that it remain under Moslem control. It is the story of the Holy Sepulcher guard at Jerusalem over again on an international scale.

An American Mandate for Armenia. Ambassador Gerard, the chairman of an influential American Committee for the Independence of Armenia (which includes such names as Senator Lodge, President Eliot, Justice Hughes, President Schurman of Cornell, George Haven Putnam, Myron T. Herrick and Charles J. Bonaparte), has given twenty-two reasons why the United States should undertake a virtual protectorate of Armenia until this little and much-suffering people is well established in its racial home. With moderate loans Armenia can be made a self-supporting nation within five years. The orphanage and widowhood which are the sequel of the German-Turkish persecutions can be cared for on an ample scale by governmental agencies which the joint action of Armenia and America would institute.

"It is the duty of Christian America," insists Mr. Gerard, "to respond to the call of Christian Armenia, the world's first Christian nation."

Professor Hart of Harvard emphasizes our national tradition:

"No people in the world are more distinctly struggling at this moment for the things for which our forefathers struggled than the Armenians."

The new Armenia will, of course, include Russian Armenia, which is now under republican forms of government and will have a population of about four millions. It will constitute a focus for liberal tra-

ditions in politics, religious toleration, modern education and general progress for the whole of Asia Minor, Persia, South Russia, Syria, and even Turkestan and Afghanistan. The mandate would not be expected to last more than ten or less than five years and would involve no political or military entanglements at present in sight. A contingent of perhaps three American regiments would be required to symbolize the American occupation, but all other police and military forces would be furnished by the Armenians themselves. The Turkish minority in Armenia would tend to evacuate the land just as it has withdrawn from Bulgaria. A publication of the American Committee states that

"the mandate America will be expected to exercise in Armenia will be chiefly the extension of the noble relief and educational work which brave American men and women—the missionaries—are there carrying on."

The Persecution in Korea. All the evidence goes to show that the atrocities in Korea are being directed chiefly against Christians. The Japanese militarists are clearly jealous of the powerful Christian organizations which are gradually extending over the country; they intend to brook no rivals; they doubtless realize that where the Spirit of the Lord is, there is liberty, and feel much as the Bourbons towards French Calvinists or the Stuarts toward English Puritans. So they have wrecked church after church, burned Christian villages, made bonfires of Bibles and hymn books, in certain cases driven Christian men *en masse* into churches and shot and bayoneted until none survived. Pastors and elders are hunted down and beaten or killed. The Vice Governor of Choong Chung Province has called upon the Koreans to have nothing to do with Christianity, because it is a Western religion and not adapted to Orientals. In one village Christians were ordered to tear down the church building and told that they would be arrested unless they signed an agreement not to be Christians. Four theological students were found in a college dormitory by Japanese soldiers. Tied to a wooden cross, they were given (the Mosaic) thirty-nine strokes with a paddle, and told that as Christ suffered on the Cross it was fitting that they should do the same. One theological student was ordered to sign an agreement to abandon his studies and go to farming.

Twelve Methodist women, three of whom were Bible women, together with a number of other Christian women, were at one place stripped and beaten and burned with the ends of lighted cigarettes. Then they were bound in prison and some put in stocks.

"They took our Bibles away and would not allow us to talk or pray. The Japanese know the Bible and blaspheme the name of Christ, and ask if there was not a man by the name of Saul who was put in prison."

In another place a young girl was beaten terribly by a group of Japanese police,

"stripped and sneered at and cursed beyond my power to realize. On recovering consciousness I prayed and seemed to see Jesus and was much comforted from on high. I thank the Lord for the comfort He gave me at this time."

Further Particulars. Torture is being freely used upon prisoners, who are put into presses and screwed more and more tightly while the questioning is going on. The body is pulled up to the ceiling by a single finger, finger nails painfully manipulated, and finger tips burnt, all in the approved fashion of old Spain. It gives another background to Nikko and Fujiyama and the *cryptomerias* and tea houses. The local Japanese press of Seoul declares that

"the stirring up of the minds of the Koreans is the sin of the American missionaries. They plant the seed of democracy, creeping out like reptiles on their bellies as far as Korea. . . . . These messengers of God are only after money."

The Christians are enduring these bitter experiences as one would expect, knowing their deep piety and Christian loyalty. In one place the funeral of a Christian killed by kicks in the neck at arrest, was the largest ever seen. The non-Christian community joined with the Christians in singing Gospel songs as they went along, guarded by a heavy military escort. One Korean when asked by the tribunal what should be done to restore peace said, "You Japanese should all begin by becoming Christians." He passed on to jail "happy because he had spoken a good word for Jesus Christ." One observer writes:

"It looks now as though the biggest kind

of a landslide were headed towards the Church. The nation knows now what Christianity and the Church are, and most of those who are coming in are ready for both the patriotic leadership of their Christian brethren and the religious life they have known to be true but have refused for years. Reports of church attendance doubling in various places are more and more frequent even in the midst of the most distressing police surveillance. Some churches where all the leaders are in prison are practically closed, but in general the work of the Gospel is going right on even though it has been impossible for missionaries to go to them. In one place a policeman intrusted with the task of searching the churches instructed the people that now was the time when all should become Christians."

The Cult of the Sacred Heart. A writer in *Evangelista* of Rome describing a Triduum to the Sacred Heart gives important information concerning the work of organization which is going on in the Church of Rome. He mentions first the Apostolate of Prayer which was started at Vals in the Upper Loire, a seat of Jesuit education, and has now not less than 27,000,000 persons attached to it. The director-general is a Jesuit, Père Drive, and under him are numerous subdirectors ever at work enrolling new members. The subjects of prayer are fixed month by month in Rome, and these are made known to the faithful by printed matter without the possibility of examination or discussion on their part. The whole constitutes an imposing enginry of clerical concentration.

The consecration of families to the Sacred Heart in like manner binds millions of families to the papacy and its Jesuit champions. Some ten million families are pledged to this devotion. The register of families so attached, which is kept in the two churches of the Sacred Heart in Marseilles and Paris, alone numbers some two and a half million.

This cult runs back to the days of Louis XIV when a nun of Paray-le-Monial had visions of the Heart of Jesus, and France was, as a consequence, by royal decree, dedicated to the *Sacré Cœur*. In 1873 the French National Assembly voted a temple to the Sacred Heart on the Montmartre. On the 26th of July, 1914, on the very eve of the war, Cardinal Amette announced at Lourdes before 20,000 priests, 200 bishops and 10 cardinals, the completion of this temple. All this helps to explain the dedication of the armies of France by Marshal Foch to the same fetish. Indeed the war has seen the appearance of a new Alacoque in the person of Claire Ferchaud, "the child of Rinfillières," who has had fresh apparitions. On the 18th of May, 1917, this girl addressed to every French general at the Front a letter urging, as an act of faith, the display of the banner of the Sacred Heart. This as a means of victory not only over the external, but over the internal enemies of France. She even went to President Poincaré and appealed to him in the name of the Divine Will to have the emblem of the Heart put on the banners of France. Thousands of French soldiers during the war sent their photographs to her for her protecting prayers. Claire Ferchaud is credited with clairvoyant powers and is said to have given in this way important political and military information to the authorities.

The Cult in India. In the *Indian Witness* various interesting particulars are given of the influence of this totemistic cult in India. One of the official monthly publications of the Roman Church in Bombay is the *Messenger of the Sacred Heart of Jesus for India.* Sixteen pages of small type, double column pages, are given over to prayers answered by the Heart. The votive gifts are registered with the testimonies. These come from all parts of India, and even from more distant points. Thus from Uganda,—"Safe delivery of a boy, Rs. 8." Here are characteristic items.

"I have prayed to the Sacred Heart through the Little Flower of Jesus and am thankful to say that certain sicknesses are abating."

One sends 2 Rs. to the Treasury of the Sacred Heart "in gratitude for a fishbone getting freely down my throat." Another sends 14 Rs. for "increase in husband's salary, daughter's marriage, and son's safe return from active service." . . . . Among these, acknowledgments are from various Hindus and even from Protestants who thus voice their gratitude. The Roman Catholic Bishop of Trichinopoli strongly urges the enthronement of the Sacred Heart in every Roman Catholic family in his diocese. In a pastoral letter he writes:

"You know, beloved Brethren and Children, what grand promises the Sacred Heart was pleased to make its devout worshipers, especially to those who honor its picture. *I will bless every place where a picture of my Heart shall be set up and honored. I will establish peace in their homes. I will comfort them in all their trials. I will be their sure refuge in life and in death.*"

Brief Notes from Abroad. In the recently published correspondence of Canon Scott-Holland occur the following reflections suggested by the death of his intimate friend, Mr. Gladstone, on Ascension Day, 1898:

"The quiet face lies there in all its noble beauty and peace, almost smiling at us for thinking it very awful or very sad. If only you knew what I know! That is what the dear, dead face forever says to us. It always seems to ask us the same question that Jesus Christ asked the two on the road to Emmaus. 'Why are ye sad?' 'What things?' or to Mary Magdalene by the grave, 'Why weepest thou?' It is as if the dead had already quite forgotten why it is that we weep and lament. It is difficult for them to throw themselves back into the former state and remember why men weep. Does not the face ask that? And what a noble day on which to make his passage, on the day of the great entry of Him who goes in and up forever and forever, Conqueror and King!"

The Inauguration of a Monument to the Sacred Heart of Jesus, in the Cerro de los Angeles near Madrid, is reported by Spanish exchanges. The entire royal family was present together with a great body of officials, and the responsible minister of the crown declared in the unveiling of the statue that the Spanish people were thereby consecrated to the Sacred Heart. *America,* the New York Jesuit organ, announces that a great votive church is to be built in Washington at a cost of five million dollars, dedicated to The Virgin of the Immaculate Conception. The present Pope writes:

"We have always hoped that at the earliest possible date there would be built in the national capital of the great Republic a temple worthy of *the Celestial Patroness of all America.* Let the good work be pushed rapidly to completion."

The Headmaster of Rugby, Dr. David, Is an Advocate of Scripture Memorization.

"If I am to give boys an exercise in memory in the study of the Bible, I would rather that it be devoted not so much to dates and events as to the words of the Bible. I want boys at the time when they can easily exercise their memory to be accumulating, little by little, a store of great words which they can carry with them all through life."

Dr. Helen McDougall, who was assistant to the late Dr. Elsie Inglis in Edinburgh, and a member with her of the famous unit of the Scottish Women's Hospitals which underwent such trying experiences in Serbia, is leaving for Peru to undertake medical mission work in connection with the Free Church of Scotland Mission in Lima.

Dr. Desiderius Balthazar, president of the Convention, the highest administrative body governing the affairs of the Hungarian Reformed Church, has been murdered by Bolshevists. The delegation of the Hungarian Protestant Churches at The Hague describes the rule of Bela Kun as "the greatest catastrophe known in our history."

The Two Great Churches of Scotland are giving to the *Luftmenschen* of church unity a practical example. They are producing and issuing in common, notes for Bible classes, a syllabus of Scripture and a Teachers' Magazine; also a publication called *Morning Rays* for the children of both churches, and a magazine *Greatheart* for "intermediate" boys and girls. The suggestion of the famous archeologist, Prof. Flinders Petrie, in the *Hibbert Journal* also strikes us as practical.

"We have," he says, "the noblest of all the writings outside of the New Testament in the great Hymn of Praise which in part has been the heritage of the Church ever since the days of paganism. The Te Deum embodies the creed in a less dogmatic form in its expression, but surely no one could refuse to see a fellow Christian in the man or woman who joins in that hymn.

"What course, then, might be followed? Let the Anglican Church say, 'Any body of Christians which officially adopts, generally or occasionally, the Te Deum in its public services may then be corporately in communion with the Church of England for the voluntary interchange of worshipers, and the invited coöperation of ministers.' There would be no bar of conformity or nonconformity in the United Church of Praise."

Air Navigation Is a Thing To Be Reckoned with in the Future Conduct of Missions. Take Africa as an example. The flight from Cairo to Cape Town will take some fifty hours. A half dozen flights have been made between London and Cairo in thirty-six hours. This brings London within eighty-six hours of the south end of Africa,—which means an enormous facilitation in the task of placing missionaries in hardly accessible regions. The great missionary societies will no doubt in the future jointly operate air ships in connection with their work in South America, Central Asia, and all parts of Africa. What a gearing up of the machinery of missions is in prospect!

Trinity Methodist Church of Pueblo, Mexico, under the care of Mr. Epigmenio Velasco, has six hundred members in its Sunday school and reports 303 probationers received last year.

The Position of the Army Y. M. C. A. in Italy has provoked unfavorable comment in the Italian Christian press. In its fear of appearing to proselyte it has leaned backward in a singularly doubtful way. Mr. Abell, the director-general for Lombardy, has written in *La Sera* of Milan (June 11):

"The Y. M. C. A., a sporting association founded in the United States in 1852, has always had as its sole aim the development of sports in the open air and the physical education of the youth. It is non-political and non-religious and in its work on the allied front it has never purposed to fight alcohol."

Small wonder Italian Christians are perturbed.

There Are Four Methodist Churches in Santiago, Chile. A powerful revival has recently been active in them.

The Russian Karelians are of Finnish origin and speak the Finnish language. They are to all intents and purposes heathen, as is the case with most of the Finnish tribes of Russia, although nominal members of the Russian Church. Sunday mornings they attend mass in the Russian Church, of which they understand not a word, since the services are in Russian Slavonic; in the afternoons they make their heathen sacrifices. There are six million of these people and the Christians of Finland are proposing to evangelize them.

The Jews of Hungary are abandoning Judaism for Catholicism in considerable numbers, fearing the consequences to Jewry which a reaction from Bolshevism is likely to bring. (Of the thirty-five ministers of the Bolshevist government, thirty including Kun himself were Jews.) There are 400,000 Jews in the two millions of Budapest. Jews in process of abandoning Israel can be seen in cues before the proper offices or hunting godfathers to serve at fixed rates.

Cardinal Mercier Has Become Honorary President of the So-called "Friends of the Holy Land," an organization to block the passage of Palestine into Jewish hands. This is understandable enough but why should the Dreyfusard, anticlerical and friend of all good causes, M. Joseph Reinach, join with the Cardinal in this characteristic move? The old paradox of Jewry indeed! Meanwhile the clericals cannot prevent the Jewish flag from flying on the high seas. Passenger and cargo vessels of Jewish ownership plying between Jaffa, Constantinople and Odessa sail, with British permission, under the blue and white banner of David.

Methodist Missions Were Begun in Dauphiny (with headquarters at Grenoble) in 1907. Of the four million people in the province less than one million have any connection with the Roman Church. Village evangelism has been very successful and has awakened bitter Royalist and Catholic opposition. On the other hand the French government has shown itself uniformly friendly and even actively helpful.

"Departmental officials have many times passed the limits ordinarily imposed by the law in order to facilitate this work. When charges were made against the mission, a quiet investigation was set on foot by the authorities, and they must have been completely satisfied concerning the helpfulness of the work for they have subsequently afforded every facility both for circulating literature and preaching. Indeed the Methodist pastor in Bourgneuf was saved from massacre, and the church property from destruction by the energetic measures of the atheist acting-mayor.

The Flemish Protestant Church at Leaken, near Brussels, runs a coöperative bakery, the profits of which go to evangelistic and social work.

THE MISSION FIELD.

The Persian City, Meshed, Is the First Great Sacred City of the Moslems Which Has Been Occupied by a Christian Mission,—in this case that of the American Presbyterian Board. It is a place of great strategic importance for several reasons. It is the city of the tomb of Iman Riza, a saint of Islam. If Christianity can get a foothold here it will have overcome powerful prejudices. This is just what is happening. Dr. Rolla Hoffman has established himself in a hospital ten minutes' walk from this high place of Mohammedan fanaticism, and by treating some 15,000 cases yearly is winning the esteem and love of the fiercest opponents of Christ. These patients are many of them from the stream of pilgrims which passes constantly into and out of Meshed. Robbed by their own coreligionists who run the shrine of Iman Riza, sore and disappointed, they are only too ready to contrast this treatment with that which they receive at the infidel hospital. The appreciation of this work of Dr. Hoffman is obvious when one learns that two thirds of the entire expense of the medical mission work has so far been paid by the Persian people themselves.

Meshed is in the Persian province of Khorassan, which has a fifth of the Persian population within its borders. A radius of six hundred miles from it cuts deep into Turkestan and Afghanistan, both countries hitherto closed to Christian missions. From the American mission hospital in Meshed 1791 copies of Scripture were sold in a year to visiting merchants from Afghanistan and by them taken back into that triple-barred land.

"Six tall, vigorous young Afghans came to the Meshed hospital together one morning," says a writer in the *Moslem World,* "and one of them said: 'We are brothers; last year our father came here and bought a book which he reads back home at nights. He told us to come and get more of those books.' The missionary asked, 'And where did you come from?' The answer was 'From Kabul.' Kabul is some five hundred miles from Meshed."

It is not improbable that a railway will, in the near future, pass from India across Afghanistan, through Meshed to the Transcaspian railroad. This will give to the Meshed Mission a still larger sweep of influence. The fifteen million Moslems of Turkestan who live within the six-hundred-mile radius from Meshed constitute one of the largest unevangelized populations now existing.

Northern Burma and the Part of China Immediately Contiguous to It Are Ripening to the Harvest. More than fifteen thousand converts have here been baptized in the last fourteen years. They are chiefly Lahu and Wa. The Lahu are closely related to the Karens of Central Burma who recognize them as their brethren of the North country. The Lahu on the other hand have cherished a tradition that their brethren of the Southland would visit them with the knowledge of God. This has actually taken place as most of the workers sent by the American Baptist Mission to the Lahu have been Karens. The Lahu have clear apprehension of God Whom they call "the Heavenly Father" and some intimation of the Incarnation, for they say:

"God dwelt among men; He ascended on high; He is coming again. Before His Ascension He gave promise that the foreigner would come with knowledge of the true God."

Their ritual use of candles and incense they conceive of as but a shadow of good things to come. "When the foreigner gets here with the true law we will exchange them for the White Book, or the true law." Clearly we have here some remote infiltration of Christianity.

Namsihpang Village near the Chinese border is typical of the movement. Once given over to demon worship and drunkenness, it has now resolved itself into a Christian Church in which most of the members are tithers and active in evangelism. One villager reports:

"I have eleven children and thirty grandchildren. Thank God, they are all Christians to-day. I am too old to work now, but while the younger people are in the fields I pray five times each day for them."

Of the Wa, 3500 have already been baptized and thousands more await baptism. One of their Christian leaders is a former Buddhist priest who was also an opium wreck and brigand. At the time of the Lahu movement in Kengtung he came to

A Group of Wa Christians.

the Mission, broke away from opium after a ten days' struggle, and became a Gospel preacher of remarkable power. He has won at least five hundred souls to Christ in his evangelistic work and preaches fluently in four languages.

In 1905, three men came across the border from China to visit friends in Kentung. They heard the Gospel and believed. Then they went back but in six months were again at the Mission saying: "Eight villages in our section believe on the Lord Jesus and observe the Christian Sabbath. Can you come and baptize them?" To-day there are 1200 devoted Christians there and 7000 in all on the Chinese side of the border.

This Movement Has Gone from Burma into China, but at present there is no resident missionary on the Chinese side of the border to care for the new Christian community which has grown up there. The American consul-general at Canton emphatically insists that no concessions for lands or buildings can be authorized unless a responsible missionary is put permanently in charge. Neither will the British government in Burma allow Christian workers to enter China without passports, and declines passports until concessions for land are granted. Hence as all the mission helpers from Lower Burma are British subjects, the formal constitution of a mission on the Chinese side is necessary if the overflow of missionary evangelism from Burma is to be conserved and extended. With conversion has come a demand for Christian education. A central school at Mong Mong would soon have five hundred pupils from Christian families. The native Christians of Lower Burma are offering to go north, leaving good positions to undertake pioneering among their kinsmen in Southern China. Money, too, has been given liberally for this advance work. Never was there more tempting opportunity. The Wa village of Angkak illustrates what is coming on a large scale. Up till recently it was so given over to drunkenness that fully half the grain raised went into the still, and the hungry people were obliged to go long distances to buy rice. In 1915, 450 people were here baptized. All liquor disappeared, and the village had rice to sell. Demon worship became a thing of the past. A thousand Christians of the district welcomed a visiting missionary with the words:

"If we have any custom not in harmony with Christian teaching, point it out and we will discard it. You teach us the way; we are ready to follow."

Further Interesting Reminiscences of Bishop Lefroy are given in the *East and the West.* His personality was so striking as to draw from that somewhat *blasé* Voltairean, Lord Morley, this tribute:

"He is one of the most attractive men I ever met. He not only interested but excited me and carried me for awhile into the upper ether. Why did you not recommend him to be lieutenant-governor of the Panjab?" (the letter was to the Viceroy of India.)

His extraordinary fluency in the languages of India comes out in two incidents.

At his consecration as bishop he first spoke in English, somewhat haltingly. Then seeing the crowds of Indian Christians present, he turned to them and poured out his soul in a flood of eloquence in Hindustani. At another time he spoke to some nine hundred Mohammedans at a meeting on the grounds of the American Presbyterian Mission. Only once did he pause for a word when he had been speaking for about forty-five minutes.

"And then, so intent was his audience that at once six or eight men shouted out the word he wanted. It was a wonderful exhibition of power."

It is well known that the Church of Rome has concentrated its activities in India largely upon the non-Roman Eurasian and European community with a considerable degree of success. Bishop Lefroy was active in counteracting this dangerous propaganda. The Society of St. Hilda, Lahore, founded and directed by Katherine Beynon, a grandniece of Lord Lawrence, the great Commissioner of the Panjab, numbers twenty-five ladies whose sole attention is given to the poor of the domiciled community. They work especially among the families of the subordinates employed on the network of railways that fringe the northwest frontier and in the great railway shops at Moghalpura created by Lord Kitchener's concentration of strategic lines for military purposes. It has also taken over several of the girls' schools which had sunk to a low ebb of efficiency and finance, and brought them to solvency and effective service. Bishop Lefroy sought in every way to develop this Society and kindred agencies working to hold Anglo-Indians to their national faith.

Mission Incidents. Garhwal is a province of North India lying almost wholly in the Himalaya region. A group of recently converted Garhwalis make this confession:

"We had heard about Christianity for years, but last year we happened to pass a few weeks in the village of Dhekwall where a Christian preacher lives. There we plied our trade of making copper vessels and had an opportunity of mingling with the Christians and observing their lives until we began to feel ourselves near to Jesus Christ. The teaching about the true and loving God so touched our hearts that we felt as though we had been pierced with arrows; but along with this a certain joy came into our hearts and we began to loathe our former ideas of religion. Before our baptism we brought out everything connected with idolatry in our home; the sticks of thorny wood, the dirty greasy lamps, the iron tridents, the copper coins,—everything—and gladly laid them all on the altar of Jesus. We are happy because He has forgiven our sins and cleansed our hearts and homes from evil."

One Indian Village—no doubt of thousands like-minded—rose up in arms when it learned that two girls in its borders were going to seek an education in a mission school. The villagers assembled and demanded that the parents of the girls bring them back, saying,

"Will you disgrace our village by sending girls to school instead of getting them married!"

They threatened to burn the parents' houses and even kill them if they allowed the scandal of girl-schooling. Yet now there are eleven girls from this little reactionary place on school benches. So the old order slowly changes. A few years ago the Muttra *ekkas*—miserable two-wheeled conveyances kept for hire—used to be washed in the Jumna River after a Christian preacher had ridden in them, to purify them for high caste patronage. In some places low castes were obliged to drag a branch of a tree behind them to obliterate their footprints, and in passing the village well to crouch, lest their shadow should fall on those drawing water. Much of this is past or passing. Yet from a zenana worker comes the story of a boy of fifteen, who orders his mother not to listen to the songs of the Christian lest she might want to become a Christian herself, and the mother meekly though reluctantly submits. "I had a vision of what would have happened in an American home under the circumstances," writes the mission worker.

Brief Mission Notes. Mr. Higginbottom, the Agricultural Missionary, is advising the government of the native state of Gwalior and sends us his Annual Report. He tells us that the Planet Junior weeders are having a great run, and we who have worked war gardens can well believe it. It outweeds twenty coolies! The new plow which does better work than the old in six plowings, which will last a lifetime, is easily

repaired and within the money limit of the *ryot,* is another of the agricultural mission's benefits. Demonstration villages are doing well in spite of jackals, usurers and thieves. Coöperative granaries are being encouraged in the villages, where the farmers can store seed wheat of good quality safely for the following year. Among the cottage industries started are the extraction of fiber from the agave, and the manufacture of sealing wax from crude lac.

Those Who Think of Social Uplift as the Be-All and End-All of Christian activity have not got very far in the deeper interpretation of life. The heart of man cries out for cleansing as his body for food. Miss French of the American Baptist Mission at Secunderabad, India, writes:

"The Hindu woman was much interested and said, 'Amah, if we bring a chair will you sit down and tell us all about sin and how to get rid of it?' You may be sure she was told the latter though the former was a little beyond us."

St. Paul's School in Tokyo has been enlarging its plant and at a recent dedication of new buildings a Japanese gentleman announced that he was prepared to give 10,000 *yen* to the programme of expansion. He explained that, when he was a young man, Bishop Williams had loaned him ten *yen* at a crisis in his struggles. This he had never repaid but he now desired to do so with interest. He is at present head of the largest insurance concern in Japan.

The Egyptian Laymen's Missionary Movement is giving a good report of itself. Thirteen churches in which it is organized raised last year an extra $5000 and self-support of all the Egyptian churches is in sight. The women of the churches are coöperating—a fact of importance for Moslem and Oriental environments. Coöperating committees seek to revive the early church tradition of prophetesses and deaconesses. The laymen are especially interested in increasing the efficiency of the Sunday schools.

Sindhi Is the Language Spoken in **Sindh,**—the extensive alluvial plain through which the delta of the Indus flows. This language has only in recent years become the vehicle of literary expression. The leading author using it is Mr. S. K. Mirza, whose books and plays are read all over Sindh. Mr. Mirza is a devout man who loves the Bible although himself a Moslem. He undertook to make a version of the New Testament in Sindhi using the English Revised Version as his base. This version has been taken over and revised by a committee headed by the Rev. A. E. Ball. The British Bible Society is to publish it. This, we judge, is an incident unique in the history of missions,—a Mohammedan writer translating the New Testament for his fellow nationals before any Christian had undertaken to do it.

The President of China Made a Subscription of $1000 Mex. to the Centenary Campaign Fund of Peking Methodism.

The Editor of a Chinese Paper in Medan, Sumatra, a man of prominence in the community, has recently united with the Methodist mission church. The manager of a Malay paper, the two constituting the sole reading matter of the native community, is also a Methodist.

A New Methodist Church in Kutien, China, which seats one thousand people, bears the name of "The Church of the Blessed News."

One of the Effective Y. M. C. A. Secretaries among the Chinese Labor Contingent in France is the Rev. Wang Chang Tai. His grandmother was wheeled in a Chinese barrow three hundred miles by her filial son in order that she might hear the Gospel. This son later became one of the most useful pastors of his church, but was mortally wounded while leading a defense against the Boxers in the British Legation in 1900.

The Mission to the Tereno Indians of South America is the first step in a plan to reach the forest Indians of Brazil. The proposal is from this tribe to procure native workers for carrying the Gospel to tribes further inland. Mr. Rattray Hay reports sixteen members of his Men's Bible Class who represent promising material for this undertaking.

"Antonio's delight is to preach Christ. To be silent on the great theme is for him

impossible. He wants nothing better than to be trained to go to remote tribes. Francisco's ability to quote Scripture bears testimony to his private Bible study. Paulo is a miracle of grace, for he was once drunken, brutish and sullen. Others are growing steadily in grace and knowledge, waiting for the time when they shall be sent into the inland forests."

Mr. F. C. Glass, a Devoted Pioneer, Is Now on His Way to Visit the Carajás, a wild Brazilian tribe, one of the four hundred unreached tribes of the Brazilian Amazon. He traverses a part of Brazil where there are no whites, no guarantees whatever, no traces of civilization. Here the Redskins reign supreme. They wear no clothing save paint, but are a healthy, dignified people, not idol worshipers, and free from much of the cruelty and sensuality of savage races. The Jesuits who, though legally banished from Brazil, conduct missions under another name, are moving on these people with nine white and seventy Indian workers. The situation is one that calls for much prayer. Mr. Kingdon, who left England last October to take up this work, died of influenza at Lisbon on his way out.

The Fifteen Buildings of the Peking Union Medical College, which are being erected by the China Medical Board of the Rockefeller Foundation, are well along towards completion. Because glazed green tiles are being used to cover the high Chinese-like roofs, the people have already named the group "The Green City."

Mr. N. V. Tilak, the Marathi Christian Poet and Evangelist, has entered into the world of light. In his last will and testament he makes confession of his love to Christ and his hopes in the Gospel.

"None knows when he will have the call of God," he writes, "and none ought to be thinking of it unnecessarily. That experience I am never willing to call Death. It is the call of God. It is awakening into a new life. The thought of it never disheartens me. *No trouble while dying, no trouble while living, is the privilege of a Christian, and through Christ I enjoy it.*"

Canon Joshi Has a Home in Bombay for Converts from High Castes who have been cut off from their family and other connections. Among the recent baptisms there has been that of Mr. Manilal Parekh, a graduate of Bombay University, and for some years a missionary of the Navavidhan, the most advanced branch of the Brahmo Somaj. The Bishop of Bombay has made it possible for him to continue his literary labors and evangelism among the educated people of Bombay. A Brahmin and a Parsee were baptized on the first Sunday in Lent. The head of the Oxford Mission, Calcutta, Canon Brown, writes in his Annual Report:

"The Christian ideal takes possession of India more strongly every day and a curious movement has sprung up which leads many to urge other people to embrace Christianity though they will not do so themselves. We constantly get letters to the *Epiphany* urging the same thing. If you ask the writers why they do not set an example they say they will do what others do."

The Movement among the Nilotic Kavirondo Continues Unabated. The great difficulty is to train the numerous inquirers. New editions of the Luo version of Mark, Luke and John have found such an eager welcome that in six months over £130, representing more than 8000 separate purchases, have been received from the proceeds of sales. The price of 4d each in many cases was greater than the whole value of the purchaser's clothes. At the Maragoli station of the Africa Industrial Mission to the Bantu Kavirondo there are now 1500 readers. The missionary in charge, who is translating a fresh Gospel into Ragoli, prints one chapter each week on slips of paper,—over 1000 weekly,—and uses these slips at his Sunday services. This method not only introduces each new portion of Scripture with full explanation, but also gives the translator practical opportunity to revise the version before it appears in book form.

The Bishop of Lahore Presents This Inspiring Picture in the *East and the West:*

"The metrical Psalter is the song book of the Panjabi village church. They sing these Psalms on their way to weddings and funerals and all those events which make up family life. One realizes the wisdom of the Rubric in our Prayer Book which says that certain parts of the service may be said *or* sung. There is no doubt which of these two alternatives would be chosen by the Panjabi village Christian. One of the

Christians in this diocese has put the life of Christ from St. Luke's Gospel into Panjabi verse and it is good to hear the passion with which this is sung and the eager interest and rapt attention with which it is followed, hour after hour. Constant repetition is a feature of their music and one realizes the wisdom of this with a people most of whom cannot read. They pick up the words at perhaps the third repetition and the whole congregation is singing. From one of our villages a singing party fired with evangelistic zeal went out to the surrounding non-Christian villages and sang the story of Christ's love to men."

The Mass Movement in India Has Placed Heavy Educational Responsibilities upon Methodism which it is meeting in heroic fashion. One plan is the employment of peripatetic school-teachers. Each undertakes to teach the children of a number of villages twice or three times a week. Ofttimes a preacher does this work in addition to his pastoral and evangelistic duties. On every visit to the village the children who can be found are gathered together and given a lesson. Progress is slow yet hundreds have learned in this way to read their Bibles and many children of ability have been discovered who have later been taken to boarding schools with happiest results.

The village boarding schools are run on very simple lines and are as nearly self-supporting as possible. Instead of the teacher going to the children, they go to him. They live in his house and are thus under his care and influence day and night. They quickly learn how revolting are some of the customs practised in their homes. They acquire convictions against idolatry, drink and many other evils. They learn to give thanks before eating, to sing Christian songs and to pray. All the grain for the food of the boys is given by the parents, who likewise supply the bedding and clothes. The entire cost to the Mission of keeping a child has been about forty cents per month. All over India are men and women who, by their attainments, their character and their testimony commend the religion of Christ. But for Methodism's schools these would have lived, and most of them ere now have died, in the ignorance, filth and sin of an outcaste home. But the mighty inrush of new converts is overwhelming this system of schools.

Canton Christian College is a missionary institution but the fees paid by the students cover a very large part of the entire cost of their education. Last year the amount paid in in this way was over $150,000.

EXEGETICAL NOTES.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Matt. xxiii. 35.

This Zacharias was the son of Jehoida, the great high priest who delivered Joash and set him on the throne of Judah (2 Chron. xxiv. 20, *seq.*) That he should be called the son of Barachias is, Edersheim thinks, due to family circumstances which have not been made clear to later generations. Why did Jesus not bring the roll of martyrs down to a later point than 856 B. C.? Probably because, according to Jewish tradition, Zacharias was the last martyr of *Jewish* unbelief. He was stoned in the court of the Temple at the command of the king who owed everything to the father of his victim. Jewish legend had it that his blood did not dry up but after two and a half centuries still ran on the pavement when Nebuzar-adan entered the Temple and finally avenged it. When he died,—this fearless prophet of the Old Covenant,—he cried out, "The LORD look upon it, and require it." Striking it is to compare his dying utterance with that of the first martyr of the New Covenant, likewise stoned to death: "Lord, lay not this sin to their charge."

The name Zachariah means "The Lord hath remembered" and this faithful Antipas of the Old Testament was indeed fearfully avenged. "[Joash's] own servants conspired against him for the blood of the sons of Jehoida . . . . and slew him on his bed." But was Zachariah otherwise remembered for his fearless testimony against idolatry? One likes to think so. How often

does the Divine Remembrancer give His reward in the lives of children and children's children? Turn to the following page in 2 Chron. xxvi. 5. One reads of another Zachariah "who had understanding in the visions of God," and whose influence on King Uzziah was such that "he sought the LORD God," and prospered.

Was this Zachariah the son of the martyred Zachariah? The record does not say so but it is probable. It is likewise probable that he is the same Zachariah (son of Jeberechiah) whom Isaiah mentions as a faithful witness. (See Isa. viii. 2.) The sonship to Jeberechiah is, as in the case of the Zacharias Christ speaks of, difficult to explain, but it presumably identifies a family relationship between the martyr and the Zachariah who was Uzziah's counselor.

Now this second Zachariah had a daughter, Abia, who, according to 2 Chron. xxix. 1, was the mother of King Hezekiah. Here again a heritage of righteousness is obvious. The royal cleanser of the Temple, the implacable foe of Baal-worship, no doubt owed his religious rectitude not to the example of his evil father Ahaz, but to his mother's training and this in turn can easily be traced to the father "who had visions of God," the grandfather who was stoned for protesting that "Because ye have forsaken the LORD, he hath also forsaken you," and to the great-grandfather, Jehoida, who destroyed idolatry and repaired the Temple three generations before.

Coming down to the return from the Exile we find a third Zachariah, son of Berechiah and grandson of Iddo * (Zech. i. 1); in Ezra v. 1 he is called simply "the son of Iddo"). As Jehoida was righteous adviser to Joash and the second Zachariah to Uzziah, so we read of this third Zachariah that "the elders of the Jews . . . . prospered through the prophesying of . . . . Zechariah the son of Iddo" (Ezra vi. 14). This was none other than the great prophet of the Rebuilding, the Messianic seer who foretold the coming of the Branch, the opening of the Fountain for sin and uncleanness, the smiting of the Shepherd, the time when "Holiness unto the Lord" should be inscribed even on the harness of horses.

But the line of blessing—the prophetic succession—does not stop, it seems, with the Zachariah of the Return. "There was in the days of Herod, the king of Judæa," Luke tells us (i. 5), "a certain priest named Zacharias," (the Greek for Zachariah) "of the course of Abia." Now we have just seen these two names in conjunction,—the mother of King Hezekiah was Abia, daughter of the Zachariah, who had visions of God. Is it not highly probable, judging from the names, that this priest's daughter was in the course of Abia? And is it not therefore equally probable that Zacharias, the father of John the Baptist, was of the same lineage as she? The hypothesis is tempting. The century plant now blooms again and with what a flowering! "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying Blessed be the Lord God of Israel." In the Benedictus this Zacharias repeated in final form and incomparable beauty the announcement of Messiah's coming which is dimly adumbrated in the prophecies of Zechariah. And from his loins sprang that messenger of Malachi's prediction, the forerunner of Christ, the greatest of prophets born of women, John the Baptist.

*NOTE. Zachariah the Prophet was the son of a Barachiah, but Ezra the scribe, who ought to have been an accurate recorder, describes him as the son of Iddo. He was in fact his grandson. This suggests that if Jehoida was the son of Berechiah, Jehoida's son, Zachariah, might have been spoken of in the same loose way as son of Berechiah. Would the Jews have also described the great-grandson Zachariah (of Isa. viii. if our hypothesis is correct) as son of Berechiah?

EDITORIAL.

Mr. Dan Crawford has completed thirty years of missionary labor in the heart of Africa. In a note accompanying his article printed on page 705, he says:

"As I may never see dear old Northfield again I wonder if you could let this 'testimony' of mine appear among the usual addresses at the time when you print them. Certainly, I am there in spirit and this little word has an African touch about it. The 'flu' has swept all around us but if God has ever set His seal on my hygienic work it is now when up to date we have never had one case here in our wide-streeted town. Yet all around people are dying like flies."

Major Evelyn Wrench.

MAJOR EVELYN WRENCH.

The success of every movement is to be found in its inception in some strong personality. The English-Speaking Union is no exception to this rule. Major Evelyn Wrench, an English university graduate, a journalist and publicist, who supplemented his academic training by wide travel and knowledge of men in all parts of the world, originally conceived of the movement, and it is owing in large part to his initiative, perseverance and wide acquaintance that the movement has had so great success in the past year. Major Wrench purposes visiting America in the near future to consult with those who are interested in a wider extension of the Union.

"CERTAINLY I WILL BE WITH THEE."

A TESTIMONY.

Dan Crawford.

As this is a personal testimony to the good hand of God I plunge without formalities into my story, for here is the "text for the day" hanging on my mud wall and setting the whole machinery of memory in motion: "Certainly I will be with thee." And this very verse reminds me that I am now nearing another anniversary of that day away back in the eighties of last century when I darted out of London's pea-soup fog, face towards the unknown land and life of Africa. But that fog over the city was equalled if not excelled by the other fog of farewell in my eyes; must it all end in this mist of oblivion? No, the coincidence is so startling that I now place it on record as a witness to the unwearied mercy of my God. It is all about that dear old verse given to Moses, "Certainly I will be with thee," and this being my farewell for many years to my native land, not once but three times within an hour did some kind soul give me this good farewell text to stiffen my resolve, "Certainly I will be with thee." What was good enough for Moses is good enough for me, and as Mr. T. B. Miller said in the cab, "It is a million pound check for the other million checks ahead."

And now for the coincidence with this farewell text as central figure. There it was on everybody's lips; there, too, it lay on the printed page of my Bible, but what is paper compared with the same subject graven on stone? For what do you think? London itself now joins in, the metropolis takes a hand and gives me one more reading of my text; the fog relented; I mean melted for a moment, just as we were speeding past, and there in one momentary flash I saw the famous "Cleopatra's Needle" standing out in a silver shaft of sunshine, yes, the very same pillar Moses saw in those very days when God gave him this, "Certainly I will be with thee" word of promise. Moses saw it and I saw it, the selfsame obelisk then in Egypt but now transported to London. His eyes and mine saw the identical stone; his ears and mine heard the identical promise. But it was bigger to me than to Moses, for I had all the intervening centuries of the fidelity of God to link me with the Moses who got it as a purely personal promise. Never shall I forget that pillar cleaving the sky, the mere momentary phase of its peeping out of the relentless fog making it all the more precious because all the more momentary. There stood my petrified promise graven on a 186-ton stone, a stout old fellow that had subdued the storms and stresses of centuries. The stone of the pillar said "Certainly," for did not its stubborn stuff laugh at a thousand years as one day? So, too, the position of this great monolith was as eloquent as its condition. The fact that it pointed up to the sky said just as surely, "*I* will be with thee," for "I" means The Lord of Heaven and Earth, *Heaven* where the proud old pillar points, and *Earth* on which it stands and from which it once came. The African translates this "Lord of Heaven and Earth" as "The Lord of the Ups and Downs," for is not heaven very much *up* as earth is as equally *down?*

And sure enough the long African life ahead was full of as many downs as ups. For example: there looming in menace was the great Mushidi who was to be my Pharaoh for many a day. There, too, were the days of famine when we (and gladly!) boiled the green grass for diet. Also the long lapse in letters, one of which was two years and eight months old. Also, the darkest day of all, when at Senamis the sun rose on me, a prisoner, to be led out for execution by the brigands who had caught me. How splendidly did this old "Certainly-I-will-be-with-thee" treasure brace up my soul like a moral north-easter! More examples are the lion that did not kill though it would have liked to. The snake that darted out of the very clump of grass you dumped down on for a rest. The hippo that charged your canoe and failed to get you. All these and more than these were as "certainly" with me visibly as the good God Who made and kept the

promise to be as certainly with me invisibly. "Presence of mind" is the old cant phrase of the smoking room at the club, but why not shame the Devil by calling it "presence of God"?

There is more than mere coincidence in all this, I mean, unless you cease to cheapen this word, coincidence. Why not believe with insistence and intensity that every coincidence only serves to certify the existence of some thread of communication running through the whole realm of thought, feeling and event? For look you: I was just starting out for the selfsame Africa from which that eloquent obelisk came in 1878. It was much more African than I could ever be, but now here we were changing places, so to speak; I leaving my homeland and going to Africa, just as it had conversely come from Africa to my home. Two missionaries crossing each other on the road, a dead and a living stone. The dead one declaring that "certainly" God would be with the living one, for had He not preserved it, the dead one, down all the centuries? Preserved, yes, but in what a checkered career! First, removed from its old home at On before Christ was born; then abandoned in the sand by Augustine as a hindrance not a help. Then after long centuries embedded in the shore (kingdoms rising and falling!), till one day England claims it for its own. But on the voyage it was wrecked, not lost, so here it is still standing in spite of all the vicissitudes of life. Here, then, without laboring the point I saw something new in my stone text, saw that the literal meaning of same runs: "Certainly I will be with thee, —*in Africa.*" For Moses in Midian was not asked to go to India or China; Africa was God's objective for him, and all the phrases should finish frankly with the name of that continent. "Come now therefore, and I will send thee unto Pharaoh,—*in Africa.*" "And Moses said unto God, Who am I, that I should go *unto Africa?*" And God said, "Certainly I will be with thee,—*in Africa.*" Of course, Christ widened it all out in His Great Commission, and His "all the world" absorbs not only Africa but China, India and the Islands of the Sea. But primarily and in a very special sense I selfishly claim its full verbal value, "Certainly I will be with thee,—in Africa."

This brings us to the other end of this episode in my life. Where are we now? The wheel has come full circle after nearly a quarter of a century; did not the great wandering Greek say he would die happy if he might but see in the distance the blue smoke curling from his own roof at home? And now after more than twenty years of absence, back I come to the dear land with its pillar of promise. Is it to be blotted out again in faithless fog or bathed in sunshine, this symbol of my soul, this petrified promise of mine? Truth to tell, it is neither; the day is dull, the old pillar neutral; neither very visible nor very vague. But a fig for your fogs, O London; I have brought my own weather with me under my own waistcoat,—there is sunshine in my soul. It is the curtain of memory that lifts this time, not the curtain of fog. The tables are turned; long ago it was the stone that preached at me; here you have me shouting back its own "Certainly" to the dead, dull stone. Then, as a mere boy on the edge of man's estate I took it all on trust. Now, I tell the pillar that the trust took me more than I took it, and the elapsing years only certified more surely this glorious "Certainly."

"Certainly I will be with thee;" yes, it was true every time human help failed me; true, when after my volunteering to follow dear Arnot into the Interior that splendid man found it wholly impossible to lead us. "Certainly I will be with thee,"—yes, true when my two dear companions, Lane and Thompson, were forced to leave me, in the Far Interior. "Certainly," yes, it was all the more certain when cut off from the Atlantic supplies, a thousand miles in from the ocean. "Certainly," when I launched far out alone to break through the Arab lines and "make" a way out East. Yes, "certainly," indeed, when we opened up the southern route as far as Ilala where Livingstone died and long prior to the official advance of the Union Jack. So here in London there is no need for me to build an Ebenezer when my faithful old monolith still stands to echo my testimony! I tell you all this in the most nonchalant take-it-or-leave-it manner. A testimony should be philologically something you can *test,* so I give you all this with no pleading, propitiatory smile.

Do not dare think I was disillusioned long after when translating from the Hebrew I found there was no hint of a "cer-

tainly" in this promise. The discovery I made was that this watchword opening with a "because," not a "certainly," forces you to run it all together, royally thus: *"Because* I will be with thee, this shall be a token unto thee, that I have sent thee. . . ." And who will dare declare that this condescending "because" vitiates the value of that old "certainly"? God wants Moses to trust Him but not to take Him on trust. God has spoken to Moses but He wants him to know by practical proof that He has spoken. In other words: even God's own *ipse dixit* ("certainly") is of lesser value than the God-given guarantee that "because" He is with Moses a certain specific sign must follow. What, oh, what then is this token given with this "Because I will be with thee"? The answer is found in this very thing happening as I sight my old pillar once again: the token was that the God Who sent Moses to Africa would bring him back again to the very spot from which he started. Listen to the whole promise: "Because I will be with thee, ... this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." "I will take you to Africa, Moses mine; I will bring you back, and the whole enterprise will be run on the law of cause and consequence, promise and token. You will go, Moses, and you will come back, but it is work all the way, work going and coming; you shall work yonder in Africa and you shall return not to rest but to 'serve God upon this mountain.'"

But note how God eliminates all of the spectacular from this token: it is a private proposition between Moses and his God; "this shall be (the) token unto thee." Such is God's condescending concession to the great soul of the man Moses: He sees that soul full of surging suspicions concerning God's way, God's word and God's work. Many other tokens are going to be given to the multitude, but this was the great *entre nous* pledge and proof that "because" God was with him, the returning would be as easy as the going. Yes, difficult and deadly if alone, but easy and effectual if with the God Who began and therefore finished it all. This is where Lincoln's old saying misses fire where Moses the African missionary is in review, "I am not concerned so much if God is on my side as this, Am I on God's side?" Moses and all missionaries can claim both; they are on God's side and God on theirs: "Go ye into all the world," makes us on God's side; "Lo, I am with you," means that He is on ours. And so with these sacred little anniversaries of the soul: they are so personally private that often to tell them to others would be to invite a sarcastic smile that kindly allows for a probable touch of the African sun! True, Christ did say something about the very stones crying out. True, likewise, the poet spoke about seeing "sermons in stones." And surely God cannot be shut out of His own world: only a God to swear and curse by but never a God for prayer or praise?

Truth to tell, this subject of stones will soon set me singing unless I stop. Did not Job speak about being "in league with the stones of the field"? May my God grant I shall never be so old or so cold as to forget those long twenty-two months of tramping into the Far Interior when every night on pitching camp we were forced, gypsy-like, to build a culinary Ebenezer, not one but three stones being necessary for a pot-rest! Each new pilgrim bivouac appropriately demanded its new three-stones-in-one-Ebenezer; "Hither by Thy help I come," these sermonizing stones seemed to say every time the pot mounted the memorial heap after a hard day's work along the trail. Day by day and mile by mile from water to water, from camp to camp we crawled into the untouched center of the great Continent. And looking away down the vista of the years I still see a long row of zigzag Ebenezers fifteen miles apart marking the pilgrim camping place. A long row of Ebenezers: enough to build a Temple of Praise! If you call this a conceit of metaphor then put the burden on the back of that clever British tinsmith who manufactured my camp copper kettle. Little he guessed what a prophetic little touch he added to his work by graving an eloquent "EBENEZER" on its handle—the very cooking pot as well as the stones crying out to God in the desert. The ascending smoke, the ascending flame, the ascending cooking pot all, all, pointing up, up, up. As much as to say once, twice and always, LOOK UP FOR WE ARE GOING UP—AND OH, SO SOON!

ANGLO-AMERICAN FRIENDSHIP, THE SUPREME BOND OF ENDURING PEACE.*

Rev. J. H. Jowett, M. A., D. D.

If I wanted a Scriptural passage for my theme this morning I could quote every expression of a New Testament purpose and vision. I am to speak of the cultivation of good will and intimate fraternity between the British and American peoples.

I make no apology for introducing this theme into the House of God, into the Sanctuary of Vision, the Home of Sacred Purpose and Devotion. The theme is not an intruder. It does not come to this festive House as a presence not wearing a wedding garment. It is at home among the ministries of piety and human service. For everything that strengthens and beautifies the life of man, everything that binds the broken fragments of humanity into a knightly brotherhood, must surely have a sacramental ministry in the Temple of Devotion, and must offer itself as an acceptable medium for the reception of Divine grace. And may not Anglo-American friendship be counted among the reconciling ministries of the world? May not the fraternity of the British and American peoples be regarded as a bond from which a hundred other bonds will gain consistency and strength? It is because I profoundly believe that the compact of peace which we celebrated a week ago will depend for its life and endurance upon the intimate and generous fellowship of the Anglo-American peoples that I would do anything and everything to make it one of the most cherished aspirations of our nation.

Mischief-makers are at work on both sides of the Atlantic. They are gathering up all the old prejudices and hatreds to feed the unclean fires. Any fuel is welcome that will nourish the devilish flames. They are busy throwing upon the smouldering ashes the old inflammable suspicions, and insinuations, and misinterpretations, and mistrusts. And here and there the fire is getting hold again. Whereunto will it grow? Shall we allow the mischief-makers to have it all their own way? Have we been to the school of horrors for five years and have we learned nothing? Have we been through the valley of the shadow of death only to emerge more expert in the wiles of bitterness and alienation? Is it for this our sons have died? I do not believe it. I believe that the heart of the English people is sound. I believe that the hard schooling of the last five years has not failed. I believe that our leanings are toward magnanimity and understanding and comprehension. I believe we are welcoming the uniting ministries of faith and hope and love. And it is because I believe these things that I would have my country express them loudly and repeatedly, lest the ugly clamor of a few should be interpreted as the prevailing voice of a people.

Now there are some very evident differences between the British and the American peoples, and I think that a right interpretation of the nature and influence of these differences is the first necessity in the creation of a wise and magnanimous fellowship. What are those differences? First of all, we live in two very different climates. I am not venturing to say which is the better of the two, I am only saying that they are not alike. Our skies are very gray and somber. When anyone approaches these islands from the West, the coast is usually dimly seen behind a veil of drizzling rain. Our island home seems to be a favorite gathering ground of cloud and fog and mist and rain. And our cold is very cold; it is a damp cold, and it penetrates to the very marrow of the bones. The American people live under very different skies. I have not seen such skies anywhere except in Italy, and I think the skies of New York are even more luminously blue than the skies of Rome. For weeks and weeks together, in summer and in winter, their prevailing skies pour down a wealth of radiant sunshine of uninterrupted splendor. I confess that, when I lived there, I would sometimes long for an English cloud to peer over the horizon, and rise and veil the glory, as indeed I had always a strange sense of "at homeness" in a day of drenching rain. And then, again, the air is quickening and exhilarating, making one's movements light and

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nimble. They who are able to make the comparison tell me it is like champagne. Its cold is a cheery cold, dry and sunny, and their zero is more comfortably borne than a cold, rainy day in England when the thermometer is 50 degrees higher in the scale. An American zero still gives you freedom; an English 40 puts you into bonds.

Well now, have these climatic differences any influence upon our temperaments? Have sunshine and exhilarating air anything to do with our temperaments? Have gray, rainy days any concern with prevailing moods? Who can doubt it? Our English climate makes us a people with doors, and our doors are usually closed. But the doors are not only upon our houses, they are upon our lives. Our mood is prevailingly serious, serious almost to somberness. There are many doors to be opened before we can be reached; doors of reticence, doors of reserve, and the doors turn on very slow and reluctant hinges, until sometimes it seems as if they will never open at all. I think our climate tends to send us indoors, and the visitor does not find verandas on our houses, nor does he find us with all the rooms of our lives wide open offering him a thoroughfare for immediate approach.

Our American friends have fewer doors. Their houses have fewer doors, and when you get inside their houses, room opens into room with almost disturbing hospitality. An Englishman is apt to look about in discomfort. He misses the old shelter and coziness of closed doors. And as it is with American houses so it is with American lives. Americans are marvelously open. They are vivacious and exhilarant. They have few reticences. They have few reserves. They speak to a stranger with a great abandon, as if in one moment unfamiliarity can begin to have the free commerce of friendship. They are what they call "good mixers." Their life has a certain fluidity about it, a certain easy expansiveness, and it flows quite freely into other lives and engages them in a large spirit of inclusion. This, surely, is a very outstanding difference: we are a people of many doors, they are a people of few.

Now let me take you a step further in the analysis of these distinctions. The American vivacity, which I think is born of their climate, and the spiritual openness and hospitality which accompany it, are joined to another characteristic which is probably born of the same springs. They are a wonderfully expressionable people. It is a part of the temperament which I have already described, only I am here referring to their habit of bringing everything into visibility. They are surely the most vivid people on the face of the earth. It seems as though they must find an external expression for every mood. Everything they hear in the ear they must proclaim from the housetops. Every spiritual thing must have its appropriate body. Every sentiment must clothe itself in outer form. Every inner thing must come out and show its face. And so they love symbols and emblems. Look at their literature. It abounds in blazing figures of speech. Or take their colloquialisms,—they glow with picturesqueness. And when you turn from speech to action, they are surely the most ritualistic people on the planet. When a liner touches the American shores the American passengers express their patriotism in the waving of a thousand tiny flags. They have carried their flags to and fro across the seas; it is a bit of ritual in which they visualize their patriotic mood. When a British liner reaches our shores, never a single flag is seen. No Britisher carries the Union Jack in his baggage. But that does not mean we are the less patriotic. We do not love our land the less. It is only that this is not our way of revealing it.

In every session of American public schools there is a very impressive ceremony. In most reverent fashion the national banner is unfurled, and in most reverent fashion every boy and girl salutes it. The American people, with their "open-doorness," must have expression; everything must have some visible form.

The Sunday after America joined us in the war, I found my pulpit draped with the intertwined flags of America and Britain. When the first American boys were conscripted, out went a flag from our church, waving there in the avenue, and bearing upon it as many stars as the boys who had gone from our fellowship. And as one and another of the boys fell in battle, the first stars were taken away and golden stars were put in their place.

And all down the avenue, from every church, and from every business house, these flags were flying, and you could know the increasing measure of the sacrifices by the increasing presence of the golden stars. Such was America's way and to me it was strangely and solemnly impressive.

But this is not our British way. Our pulpits have never been draped. Our national flag, with significant stars, has not emblazoned our streets. No, we shut our doors. We hide our sorrows in reticence. We veil our losses in almost stern reserve. Our grief has been intensely secret. We have refused the garb of mourning, and our widowed women and our boyless fathers and mothers have almost denied themselves the visible expression of a tear. During the last four years one has scarcely known where the hidden sackcloth was being worn. But was our sorrow any the less poignant? Was our sacrifice any the less real?

I think anyone may see how essential it is that we keep these differences of temperament in mind, and give them a wise and royal understanding. They ought to help us to respect each other rather than engender national distrust. The differences are as natural as any of the natural differences which distinguish our skies and our fields. But our peril is that we meet differences with misinterpretations. We can meet them as egoists in the spirit of jealousy. We can meet them as cynics in the spirit of suspicion and mistrust. We Britishers are inclined to look upon the American expressionableness as empty ostentation, as spread-eagleism, as a gaudy and frivolous display. It is nothing of the kind. On the other hand, the American people are apt to regard British reserve as coldness. They are apt to regard British reticence as superciliousness. They are apt to regard British baldness in conduct as a sort of wintry pride. It is nothing of the kind. We are apt to think of their vivacity as vulgarity, and they are apt to think of our reserve as duplicity. And so we profoundly misinterpret each other. And so I think one of the first steps in the creation of a wise and amicable fellowship is to set these things in their true light, and in their natural relations, and view them as so many natural and welcome varieties on the wonderfully varied tree of human life.

But now let me turn from these temperamental differences to the bonds of fellowship, the many ties which unite us in a vital kinship. Our agreements are far more numerous than our differences, and they are far more essential and profound. Let us look at some parts of our community. What have we in common? First of all, we have common springs of faith and devotion. The spiritual fountains which rise and flow in one country are not strange and foreign to those who live in the other. When we cross the Atlantic, and walk through American towns and villages, we are not startled by unfamiliar altars. The American worshipers are not bowing before an unknown God. We find ourselves at home in their holy places. The hallowing sanctities, which are dear to us in the old country, are round about us in the new. The same inspirations breathe upon us while we pray. We find the grace of the Lord Jesus, and the love of God the Father, and the Communion of the Holy Spirit. The cloven Rock is the common Refuge, and the somber Cross is the common hope. I say, we are one in the springs of our devotion, and in spite of all our differences we are drinking together at the river of the water of life.

What have we in common? We have vital kinship in our common modes of worship. Our American friends, who are here this morning, are not in any way bruised or disturbed by anything alien in service. They are on a very familiar road. When I went from Carr's Lane, Birmingham, to Fifth Avenue Church, New York, I was profoundly and tenderly moved on my first Sunday morning by the familiar presences which came to me and turned estrangement into a sense of home. My new friends began the service by singing, "Jesus, Thou Joy of Loving Hearts." Then they sang, "Jesus Shall Reign Where'er the Sun." Then they sang, "When I Survey the Wondrous Cross," and then, "O Love that Wilt Not Let Me Go." What companionable friends to meet in strange surroundings! They seemed to annihilate the Atlantic. The folk in Fifth Avenue and the folk in Carr's Lane seemed to be meeting together, and worshiping together in vital piety and kinship before the throne of God. We are one in the springs of faith, and we are one in the ministries and channels of devotion.

What have we in common? We have

even our denominational varieties in common. When the Congregationalist goes to America, he need not feel like some forlorn hermit crab that has lost its shell. The Congregational shell is there, and he can find refuge in his old home. The Episcopalian need not be under the nervous strain of worshiping with the Baptists. The Presbyterian need not wear the free and easy garments of the Methodist. No, they are all there, and every man can find his own. So that, even respecting denominationalism, the Atlantic is not a minister of estrangement; our English conditions are repeated; there are many familiar folds, but one flock, one Shepherd.

What have we in common? We are one in community of language. Some of my hearers may remember the noble peroration in one of John Bright's speeches which he made during the American Civil War. I have not the volume at hand from which to make the precise quotation, but I think my memory will serve me sufficiently well to give you the part I want. "It may be only a vision," said Bright, "but I will cherish it—I see one vast confederation stretching from the frozen north to the glowing south, and from the stormy billows of the Atlantic, westward to the calmer waters of the Pacific main, I see one people, and one faith, and one language."

That one language is coming with a rapidity which I think exceeds the expectation of the prophet's dream. America is the gathering ground of all the races of the earth, and yet the one language is taking possession of the many peoples—as the advancing tide fills all the coves and creeks and bays of a wide stretching and strangely indented shore. That one language is assuming sovereignty through the public schools, and through the demands of business, and through the necessities of public life. You cannot have a Congress speaking one language without its unity drawing all the representative peoples into its own communion. And that common language means a common literature. We are increasingly exploring the literary treasures of America, as indeed the American people are constantly exploring ours. The best thoughts of the best minds of the two peoples are more and more becoming our common nutriment. They are nourishing common vision, and common ideal, and common purpose. They are creating a currency of blood in the vital intimacies of corporate international life.

What have we in common? We have a common belief and confidence in representative government, and we share the same ideals of freedom. We believe in civil and religious liberty. Our liberties and their liberties are kinsmen of a common stock. When next year we celebrate the tercentenary of the sailing of the Pilgrim Fathers, the celebration will be on both sides of the Atlantic. American and Briton are to meet together at Plymouth, and Briton and American are to meet together on Plymouth Rock. We are to review the wealth of our inheritance. Shall we retrace the expanding beneficence of two rivers or of one? Will not American and Briton ascend the banks of one river until they come to the fontal springs of their common freedom? We shall return to the same birth hours, we shall visit the same birthplaces, and the same song will carry the burden of our common gratitude and praise.

Brethren, all these things we have in common. We are one in the springs of our faith, one in our modes of worship, one in our ecclesiastical kinships, one in our language and literature, one in our confidence in popular government, and one in our ideals of freedom. Are we not purposed to be vitally and indissolubly one? Surely it is our appointed destiny to march together in the emancipating bonds of intimate friendship. We are to be one, not for aggression, not in the lust of carnal dominion, and not for a display of material might which will hold the world in awe. We are to be one to emancipate and not to oppress, to evangelize and not to tyrannize, to give liberty to the captives and to open the prison to them that are bound. We are to be one as ministers of the righteousness of the great white throne. We are to be one in the jealous guardianship of the altar of peace. We are to be one in the holy custody of the altar of freedom. We are to be one in a spirit of gracious and sacrificial fraternity for the welfare of all men, and the evangelization of the world.

Who is there whose heart does not leap to the vision? It is not too good to be true; rather is it so good that it must be

true. Let us think for it. Let us speak for it. Let us work for it. Let us pray for it. Let us defend each other. Let us believe in each other. Let us bring to it all the energy of the primary virtues—faith, hope and love. And the Lord God, Who has revealed Himself in the Prince of Peace, will most surely establish our purpose, and in this international communion all the ends of the earth will be blessed.

Northfield General Conference for Christian Workers.

THE ONE THING NEEDFUL.

Rev. J. D. Jones, M. A., D. D.

He saith unto him the third time, Simon, son of John, lovest thou me? John xxi. 17 (R. V.).

There are a great many points in this poignant conversation between the risen Lord and His penitent disciple upon which a preacher would feel constrained to dwell if he wanted his account of the interview to be anything like adequate and complete. For instance, he would call attention to the fact that our Lord in putting His threefold question does not employ the same word each time. It is one of the defects of our English Version that the question which Christ asked is in each case translated in exactly the same way, "Lovest thou me?"

But our Lord did not employ the same word in each question. In the first and second question He used the word ἀγαπάω; in the third He used the word φιλέω. And there is a distinct difference of meaning between the verbs. Ἀγαπάω stands for the love of esteem and devotion, φιλέω stands for the love of personal affection. Ἀγαπάω is the more sacred word, φιλέω is the more human. Christ adopted the second verb in His final question, because that was the word which Peter had used in his replies all the way through. "Lovest thou me?" Christ had asked, using that word ἀγαπάω which signifies the love of esteem and devotion. Peter, with the memory of his failure in the judgment hall before his eyes, did not feel that he dared lay claim to that exalted and sacred kind of love, so in his reply he uses the word φιλέω. He knew that he had for Christ the love of personal affection. In the third question Jesus drops the more exalted word and meets Peter on his own level. So that the colloquy between the two might be more accurately translated as Dr. Weymouth translates it, "Simon, son of John, do you love me more than these others do?" "Yes, Master," was his answer; "you know that you are dear to me." "Then feed my lambs," replied Jesus. Again a second time He asked him, "Simon, son of John, do you love me?" "Yes, Master," he said, "you know that you are dear to me." "Then be a shepherd to my sheep," He said. A third time Jesus put the question: "Simon, son of John, am I dear to you?" It grieved Peter that Jesus asked him the third time, "Am I dear to you?" "Master," he replied, "you know everything, you can see that you are dear to me."

But all this and many another point of interest I pass by this evening because I want to concentrate attention upon this one point: that the only thing our Lord concerned Himself about was *love*. I am inclined to quarrel with the view that the thrice-repeated question was meant to recall to Peter's mind his triple denial in the judgment hall. To begin with, Peter needed no reminder of that shameful episode. Like the Psalmist he could say that his sin had been ever before him. Nor was the thrice-repeated question meant to move Peter to contrition and shame. Contrition in his case had followed swift on the heels of his sin. He had caught a vision of his Lord's face and it broke his heart into penitence and sorrow and he went out and

wept bitterly, and nightly since then Peter had made his couch wet with tears at every remembrance of his cowardice and treachery.

No, I cannot believe that Jesus asked the question three times over in order to remind Peter of a sin which he was not able to forget and of which he had so deeply and humbly repented. That would have been totally unlike Jesus. It would have been ungenerous and unkind conduct and our Lord was never guilty of that. He never rubbed old sores. He never kicked a man when he was down. It was never of sin He talked to the penitent, but of mercy. A bruised reed He did not break and a flickering wick He did not quench. So I refuse to believe that by this thrice-repeated question Christ was deliberately raking up old sins and casting up Peter's denial against him. I must find some explanation that agrees better with the gracious, forgiving character of our Lord.

And the explanation that I put upon it is this: our Lord repeated His question about *love* because *love* was the only thing that mattered. Undoubtedly our Lord was testing Peter as to his fitness to be restored to the apostleship and to the leadership of the Church. The threefold question about love was asked, not to remind Peter of his threefold denial, but because *love* was the one thing needful, the one thing that qualified for both membership in the Christian Church and Christian apostleship. If Peter *loved* he was fit to be put back in his old place.

The thirteenth of First Corinthians is in a sense simply the explication and enforcement of the teaching of this incident. "Now abideth faith, hope, love," says St. Paul, "and the greatest of these is love." That glorious chapter is the best commentary upon this paragraph. It gives us the key to its significance. Our Lord did not ask the penitent Peter about the sincerity of his repentance or the soundness of his creed. His sole inquiry was about his love. Love was the one thing that mattered and if Peter *loved* he was fit to be restored to that Christian circle from which by his sin he had excluded himself. Now it is about the adequacy of love as suggested by this incident that I want to talk with you this evening.

Love the One Qualification. It is *love* that qualifies for membership in Christ's Church. This was a case of restoring a backslider—a man who had sinned and fallen, a man who had openly and shamelessly denied his Lord. "Lovest thou me?" was the only question when he humbly sought to be restored to his Lord. And the Peter who could say, "Lord, thou knowest all things; thou knowest that I love thee," found an open door into the circle of Christ's called and chosen ones. It is the one thing needful to this day, and to all lovers of the Lord the way into His Home and Kingdom is set wide open.

I am not at all sure that we have always limited ourselves to this one demand. Take admission into the Church as being the modern equivalent of this transaction on the shores of the Galilean lake. What do we demand of those who seek for admission? What are our conditions of entrance? Well, some of us make admission dependent on the observance of certain rites. Only those who have been baptized and confirmed have a right in Christ's Church. And some of us—this is our tendency in the Free Churches—have insisted on the acceptance of a certain creed or at any rate the understanding of the main points of Christian belief. Mind you, I am not disparaging these things, I believe that people make all the better Christians for having a firm intellectual grip of Christian truth. But have we a right to make ritual observance or intellectual attainment a condition of entrance into Christ's Church? The Church is just the community of the lovers of the Lord. "Grace," says St. Paul, "be with all them that love our Lord Jesus Christ in sincerity." All those who love the Lord make up the Church. All those who love the Lord find their place in the Father's Home. All those who love the Lord find an abundant entrance to the Heavenly Kingdom. Have we any right to make it harder to enter the Church than it is to enter heaven? Have we any right to make conditions which our Lord does not make?

For my own part, while I may think that an intelligent grasp of Christian doctrine and an understanding of our denominational position may be most desirable things, yet I am not prepared to make them conditions of church membership. I am not prepared to make the Church any narrower

than Christ made it, and if a man can say, as Peter said, "Lord, thou knowest all things; thou knowest that I love thee," I am ready to say to him, "Come in, thou blessed of the Lord."

What is it that qualifies a person to be a member of a household? Not intellectual attainment, not even a spotless character, but love. There are all sorts of standards of attainment among our children. Some are clever and some are commonplace; some are pretty and some are plain; but those things make no difference; what gives them a place in the household is love. Sometimes children go astray and besmirch their character. But when they come back again, having discovered there is no one in all the world like father and mother, love gives them the right to be in the home. "Make me as one of thy hired servants," was the request the prodigal son had intended to make. But there was no talk about a place among the hired servants when he actually reached home. The rekindled love made him a son again and gave him a place at his father's board. A household, a home, is not a company of equals in ability, it is a company of lovers and it is love that gives a man a place in it.

It is exactly like that with Christ's great household. Love is the one necessary qualification. It is that fact alone that gives one courage to go and speak to the dying. If admittance to heaven were a matter of Christian knowledge or Christian attainment, I should have no word of hope to speak to men who turn to God at the eleventh hour. For what chance of acquiring knowledge or gaining character is there for a man whose days and hours are numbered? But a man can love even at the very last. His heart can turn in passionate devotion to a Saviour even *in articulo mortis*. And when a man learns to love he is fit for the Kingdom, and he will be happy in it. He may grow in grace and knowledge after he gets there, but he is qualified for the Kingdom, he is made meet for the inheritance of the saints in love, he will find the presence of God to be fullness of joy to him as soon as he has begun to love.

As it is with the Jerusalem above, so ought it to be with the Church below. Love is the one indispensable qualification. The man who loves Christ has a right in Christ's Church and will be happy in it. Knowledge, prophecy, tongues, without love, profit nothing at all. But "everyone that loveth is born of God, and knoweth God." "Lovest thou me?" that is Christ's challenge. We dare detract nothing from it, but we surely also dare add nothing to it. As surely as Christ welcomed Peter back into the Christian fellowship, so does He welcome anyone and everyone who can say, "Lord, thou knowest all things; thou knowest that I love thee."

Love is the one and only essential qualification for membership in Christ's Church. But if any man imagines on that account that Christ showed a certain slackness and laxity, that He showed Himself indifferent to matters of belief and character and service,—that is because he does not understand the nature of love. Christ made love His one demand because love carries everything else with it.

Love and Belief. For instance, love carries with it the assurance of an adequate *belief*. That is the comment of Bishop Westcott upon Christ's question. "It will be noticed," he says, "that the foundation of the apostolic office is laid in love, not in belief." Our Lord laid the foundation in love because He knew that love would bring an adequate belief along with it. Now let me say quite frankly, I do not believe that the Church can exist without a belief in Jesus as the Son of God. It was that belief that made the Church in the first instance; it is that belief that keeps the Church alive to this day. So let no one run away with the notion that I disparage or belittle the importance of creed. But a genuine love will always carry that creed along with it. That mighty faith in Jesus as the Son of God is safe in the keeping and is always being revivified by the lovers of the Lord.

That was how the belief came into existence in the first instance: a number of simple, honest-hearted people learned to love Jesus, and ultimately came to believe in Him as the Son of God. They did not love Him because they believed on Him; they believed on Him because they loved Him. They were lovers first and believers afterwards. They loved Him and lived with Him, and received Him into their hearts, and because of what they heard and saw and felt they came gradually to

believe. The fact is, belief is never a matter of the intellect alone or even chiefly. We never arrive at belief by a process of logic or reasoning. *Pectus facit theologium.* It is the heart that makes the theologian. We have to love in order to understand. "Love is blind," foolish people say. On the contrary, love is vision and insight. It takes a lover of children to understand them. It takes a lover of music to appreciate it. And in exactly the same way, it takes a lover of the Lord to really believe on Him. A verse or two lower down there is a reference to the disciple whom Jesus loved. While all the disciples loved the Master there was a peculiar depth in John's love for Him. And here is the significant thing: this disciple whom Jesus loved is the disciple who has most clearly discerned his Lord's majesty and glory. The great love carried with it the great belief.

It is the wise and prudent who are in danger of missing our Lord's greatness. The wise and prudent of Palestine of old saw no beauty in Him that they should desire Him. And the wise and prudent of to-day are in much the same case. Intellectualism gives us a very meager Christ. What is amiss with the critics who have reduced Christ to the dimensions of a fallible mortal is that they have never loved and because they have no love they cannot understand. But belief is safe in the hands of the lovers. The lovers of Christ, those who have companied with Him, who have given Him their hearts, who know what He can do, who have experienced in their own hearts His comforting, strengthening, redeeming power, will always have a great belief about Him. There is no need to trouble about anything but this love. Give me a church composed of men who can say, "Lord, thou knowest all things; thou knowest that I love thee," and the confession of that church will always be this, "Thou art the King of glory, O Christ, Thou art the everlasting Son of the Father."

Love and Character. Again, love carries with it the assurance of the redeemed character. That is the one thing which perhaps surprises us in this conversation between our Lord and Peter, the fact that He said nothing to Peter about the necessity of redeeming his character, that He did not exhort him to be on his guard in future against weakness and instability. For Peter had fallen disgracefully, shamefully. He had with oaths and curses denied his Lord. Now quite clearly there is no room in the Church for the denier and the blasphemer. The people who are in the Church are called to be saints. They must depart from iniquity and avoid the very appearance of evil. They must put off the old man with his deeds and put on the new man which is being renewed after the image of Him that created him. But Christ breathed no word of this to the penitent Peter. All He asked was, "Lovest thou me?" Was it that our Lord attached but small importance to the regenerated character? No, it was not that. No one has been more insistent than Christ that no faith is of any avail which does not issue in a redeemed and consecrated life. Why then did He not insist upon the necessity of all this to Peter?

Because, *love carried with it the assurance of a redeemed character!* There is a redeeming quality inherent in love. Indeed, it is the most powerful redeeming energy in the world. There is a striking word in the Old Testament to this effect: "Thou hast loved my soul from the pit." Love was the power, the energy that accomplished the miracle. Again and again love has done that. That is the whole point of George Eliot's story, "Silas Marner." Silas Marner was a miser. Gold was his god. He found his chief joy in counting it and gloating over it. Suddenly his gold disappears and Silas is wild with rage. Then one night he saw something glistening on the floor of his cottage. He thought it was his gold come back; but it was something better than gold; it was the golden head of a little child. And the story proceeds to tell how Silas Marner gave the love of his starved heart to this little child and how his love for Eppie softened him, weaned him from his love of gold, humanized him, and gave him faith, peace. Love entered Silas Marner's heart and lifted him out of the pit.

I read a story in a book of Lancashire idyls recently about a poor girl who had gone astray and who, when deserted and ill, turned her face homeward once again. She was plunged in a gulf of deep despair. But when she came within sight of home she

saw a candle in the window. She knew what it meant, it meant a mother's love was waiting for her at home. And that mother's love lifted her out of the pit of despair into which she had fallen. She learned from it to believe in the pity and love of God. Love redeemed her again into purity and faith and happy hope.

Set a holy love in a man's heart and it will purge him of grossness and sin and lift him to the stars. That is exactly what happened during our Lord's earthly ministry. He redeemed men and women by loving them and teaching them to love Him. That was how He redeemed the woman who was a sinner. I do not read that He said anything about the shame of her past life. I do not read that He said a word about the necessity of turning over a new leaf. He loved her, sinful as she was, and He taught her to love Him. And He trusted to that love and not in vain—the sinner became a saint. He loved her soul out of the pit. That was how He redeemed Zacchæus. I do not read that He said a single word about his injustice and rapacity. I do not read that He said one word about the necessity of making reparation for his wrongs. He just loved the little man, and inspired an answering love in Zacchæus' heart. And He trusted absolutely to that—and not in vain. "Lord, the half of my goods," said the chief publican, "I give to the poor." The miser became a philanthropist. The redeemed character began to reveal itself on the spot. He loved his soul out of the pit.

That was exactly how He dealt with Peter. He trusted to the redeeming power of a great love. He knew that if Peter once learned to love Him the redeemed and regenerated character was bound to come. So that was His one and only question, "Simon, son of John, lovest thou me?" And when Peter answered, "Lord, thou knowest all things; thou knowest that I love thee," our Lord had no fears about the future. He knew there would be no more denials and treacheries in Peter's career; He knew that the weak and unstable Simon would become a rock. And His confidence was not disappointed. There was no more vacillating or cowardice in Peter's career. He became bold, intrepid, courageous. He testified before governors and kings for the Name's sake and ultimately laid down his life for his Lord. And it was this mighty love that filled his heart that effected the change. Like Paul he could say, "The love of Christ constraineth me."

Our Lord was not careless about character when He laid the sole and exclusive emphasis on love. The love carries the character along with it. Let the love of Christ into a man's heart and the redeemed life will inevitably follow. This is the one thing needful. "Love never faileth." Love will never be ashamed nor confounded, world without end.

Love and Service. Once again, *love carries with it the assurance of devoted service.* Christ does refer three times over to Peter's task. "Feed my lambs," He said the first time. "Be a shepherd to my sheep," He said the second time. "Feed my much-loved sheep," He said the third time. Our Lord left Peter in no doubt that discipleship carried service along with it. But the point to notice is this: our Lord wanted to be assured of the love before He appointed the task. Because it was only in the strength of love it could be performed. A man must be a lover of the Lord before He can become His minister and servant. But once the love is there the service will follow. So to this man who could say, "Lord, thou knowest all things; thou knowest that I love thee," Christ could commit the charge of the sheep and lambs for whom He bled, knowing that he would not fail.

The great servants of the Lord have all been great lovers. Men like Paul and John in ancient times; men like David Brainerd and Henry Martyn in more modern days—with what a passion they loved the Lord, and with what consuming zeal they labored for Him! *Love is a condition of eager and zealous service.* The best work in the world is not that which is done for money but that which is done for love. Labor without love is sheer drudgery. But love makes labor light. Love can never do enough. Look at a mother watching by her sick child. What devotion! What self-sacrifice! No money could buy devotion like that. It is love alone that can inspire it.

It is love that makes service effective. "You do not love that Man," said Tolstoy bluntly to a Russian painter who was showing him a canvas in which Christ was the

central Figure. Tolstoy missed something in the Figure. It was not adequate. It was not worthy. "You do not love that Man," he said. A painter must love Him before he can paint Him worthily, and a man must love Him before He can speak for Him or work for Him effectively. Indeed, without love I question whether a man will be able to work for Christ at all. For the work is hard and difficult and there are many adversaries. But give the love and a man will be "stedfast, unmoveable, always abounding in the work of the Lord." When Peter said, "Lord, thou knowest all things; thou knowest that I love thee," our Lord could appoint him his task and He knew the lambs would not lack for nurture nor the sheep for care. Love carries with it the assurance of devoted service.

When our Lord concentrated on this one thing, *love,* when He contented Himself with this one question, "Lovest thou me?" He was at the very heart of things. This was the one thing needful, for all other things were wrapped up and involved in it. Creed, character, service, everything will be right if we love. We shall be the kind of disciples Christ really wants if we love. For love beareth, endureth, and hopeth all things, and it never fails. Do we love? Christ asks us the same question He asked Peter, "Lovest thou me?" Can we return Peter's answer? Peter's creed; Peter's regenerated character, Peter's consecrated service and Peter's great reward will all be ours if we can say as he could, "Lord, thou knowest all things; thou knowest that I love thee."

GREAT FUNDAMENTAL TRUTHS OF THE GOSPEL IN RELATION TO PRESENT EVENTS.

I. THE DOUBLE SEAL.

Rev. J. D. Jones, M. A., D. D.

Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. 2 Tim. ii. 19 (R. V.).

Next week, all being well, I want to speak morning by morning upon certain fundamental truths in the Gospel and the context in which we put them in view of present events. But this morning I propose to speak in a sort of introductory way about the Christian Church, for the simple reason that I think we shall never do any good, we shall not be competent for our task unless our faith in the Christian Church and its work is absolutely unshaken; and what I wish to do this morning is to encourage that spirit of optimism which, after all, is the attitude always of Christian faith.

"Howbeit the firm foundation of God standeth." I believe that Saint Paul is talking here about the Church,—that Church which is built upon the foundation of the apostles and the prophets, Jesus Christ Himself being the chief Corner Stone. We call these letters sent by Paul to Timothy and Titus "Pastoral Epistles," because they deal with church affairs. They are full of advice as to how to deal with church difficulties. Timothy had been put in charge of the church at Ephesus and in these two letters addressed to him the Apostle gives him exactly the wise sort of counsel about his pastoral work that an older and more experienced minister may fittingly give to a younger. For things were going none too pleasantly at Ephesus. Timothy was not having at all an easy time of it. He was finding himself confronted with all sorts of problems, some of them moral and ethical, some of them theological; some of them having to do with conduct and some having to do with belief. Between them all I rather imagine that Timothy was getting a little bit downhearted about the future of the church. The exhortations which Saint Paul addresses to him to be brave and not afraid of hardship seem to prove as much as that.

At this particular point in his letter Paul is dealing with a certain theological trouble. There were two men in the church named Hymenæus and Philetus who said that the Resurrection was past already. Commentators are not quite agreed as to what precisely their heresy was. Some think that they taught that the Second Coming of Christ had already taken place, that the millennium had come and that death was abolished. Others think (and theirs is the view with which I incline to agree), that they taught that the Resurrection had already taken place when the old man died and the new believing man was born—which of course was tantamount to a denial of the redemption of the total personality which is the New Testament doctrine of the future life.

But whatever may have been the precise form their heresy took, they had managed to overthrow the faith of some and had seriously injured the church. Paul does not minimize the seriousness of the heresy. In holding it, these men had erred concerning the truth, but there was no need because Hymenæus and Philetus had lapsed into error, on that account to despair of the church. Paul rallies Timothy's fainting soul with this great word of my text "Howbeit,"—"nevertheless," in spite of Hymenæus and Philetus and their false teaching and the defection they had caused,—"nevertheless the firm foundation of God standeth." The church stood in no danger of overthrow. It was built upon the Eternal Rock and no storm could bring it to the ground. The gates of hell could not prevail against it.

The Unshakable Church. "Nevertheless, the firm foundation of God standeth," or, as the A. V. puts it, "the foundation of God standeth sure." It is a very comforting word; for in these days many things that we thought firm and stable are tottering and the very foundations of society are being broken up. Governments, thrones, kingdoms are falling, as our British Prime Minister said, like the withered leaves before the autumn blast. Things that seemed secure and strong have gone crashing to the ground. Austria may have been a "ramshackle" empire and the Emperor may have held his throne on a more or less precarious tenure. But the German Empire seemed solid and enduring enough. Who would have dreamed twelve months ago that within six months the Emperor would be a refugee and the Empire would have ceased to exist? The foundations of the earth are being shaken and removed in these tremendous days. The very bases of society are being broken up. But there is one thing that stands secure and unshakable amid the crash and fall of systems and governments and thrones, and that is the Church of God. "Nevertheless"—in spite of all the confusion and overthrow—"the foundation of God standeth sure."

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain."

I say this is a very comforting and reassuring word and I commend it to you Christian people. For I find good people full of anxiety and foreboding as to the future of the Christian religion and the Christian Church. We are living in days when heresies abound, when all sorts of new cults suggest themselves as substitutes for Christianity. Theosophy, Christian Science, Spiritualism,—they are all increasing the number of their adherents, and good people begin to tremble for the ark of God. We are living in days when the Christian faith is scouted in the name of science, when Christianity is declared to have failed practically, when the great masses of the people pass the Church by and treat it with a contemptuous neglect which is harder to bear than fierce opposition. And then, for our crowning discouragement, we have critics within the Church itself who persist in telling us that the Church is full of wounds and bruises and festering sores and at the very point of death.

A good many books and pamphlets have been published lately which are calculated to make even good men depressed. I have read some of them. Their purport is practically this, that if the churches do not adopt certain new methods suggested by the writers, they will perish. Now I have no objection to criticism. It is well, it is indeed essential that the Church of Christ should continually revise both its methods and the presentation of its Gospel to meet changing times. But these Cassandra-like prophecies of extinction, unless certain changes are made, are faithless and unchristian. It is not in the power of heretics

or skeptics or any combination of them to destroy the Church. A revolution may break up a social order from the very foundations, but amid upheavals and revolutions "the foundation of God standeth sure."

History confirms the truth of this. History is a very effectual cure for panic. Now is not the first time that heresies have threatened the Church. The battle against false doctrine began in its very earliest years, as the New Testament amply proves. Now is not the first time that the Church has had to face the keen criticism of philosophers and literary men. There is scarcely a major criticism which modern skeptical writers advance of which you may not find the germ in the pages of Celsus. Now is not the first time that the world has been caught in the throes of a mighty upheaval which has brought the oldest and most settled institutions toppling to the ground.

I have a notion that revolutionary epochs come in cycles. They are like thunderstorms. After a long spell of heat the accumulated electricity discharges itself in a furious storm. And, periodically, the accumulated evil humors of the world break out in wars and revolutions. These are prodigious times. But I have no doubt that the time of the fall of the Roman Empire, the time of the Protestant Reformation, and the time of the French Revolution seemed equally prodigious and critical to the people who lived in them. When a fierce storm beats down upon a forest, rotten trees go crashing down. After the tempest has done its work you will find a lot of deadwood about. Many things perished at the fall of Rome, at the Reformation, at the Revolution. They were deadwood. But there was one thing that did not perish, but that held on its way and ever became stronger and stronger: and that was the Christian faith and the Christian Church. They survived the storms. "The foundation of God standeth sure."

And so it will be again. The fiercest tempest perhaps the world has ever known is just blowing itself out. We can see the wreckage it has made. There is a vast amount of deadwood about. The autocracy of Russia, the bloodstained Empire of the Turk, the militarism of Germany, our own old selfish order—the tempest has blown them all down. But it has not blown the Church down. If report speaks true the Church has entered upon a new day of power in France. If Cardinal Mercier is a safe judge, the Church has gained and not lost in influence during the years of Belgium's martyrdom. And if we are to believe our own eyes there are evidences of a quickened religious interest and of a revived faith in God in England to-day. The very events through which we have passed have made men feel that, after all, there is a God Who judges in the earth. And so while thrones and kingdoms and social systems are collapsing and disappearing, the Church goes on gaining in power and influence day by day. "The foundation of God standeth sure," and always will stand sure!

The real Church is imperishable. You can no more destroy the Church than you can destroy the soul. You can no more abolish the Church than you can abolish God. Because God is, and because the soul is, therefore the Church is. And so long as the soul of man cries out for the living God, so long will the Church exist to mediate between the one and the Other. So let us have no faithless fears about the Church and its Gospel. To talk as if the Church could perish, is really to deny the existence of God. I do not say that man-made institutions may not pass. I do not say that denominations may not cease to be. Churches may perish, but not *the* Church, —the real Church with its mighty redeeming Gospel, the real Church composed of truly believing men. That Church cannot perish. It is God's creation and no storm can overthrow it. "The foundation of God standeth sure."

The First Seal. The Apostle, in the second part of my text, proceeds to describe this imperishable Church. He says it has a double "seal," and by "seal" he means here the impression made by the seal. The use of seals was universal in the ancient world. They were usually large enough to contain figures or inscriptions, and the stamp of the seal was like a guarantee of authenticity and genuineness. Well, "the foundation of God"—that true Church which amid all the commotions and cataclysms stands sure just because it is God's Church—has a double seal. It has a twofold inscription stamped upon it. The first is this: "The Lord knoweth them that are

his." The phrase seems to suggest that the real Church and the churches are not the same thing. Sometimes I think the real Church is larger than the churches—for outside our churches God has His faithful and loyal servants. And sometimes I think it is smaller, for in our churches there may be those whom God does not recognize as His own. The real Church, that foundation of God which standeth sure, is made up of those whom God knows to be His. "The Lord knoweth them that are his." It is at once a searching and a comforting word.

1. *It is a searching word,* for it sets us in the presence of the Lord and bids us ask ourselves as to what we are before His searching sight. "All things are naked and laid open before the eyes of him with whom we have to do." "The LORD trieth the hearts." Evasions and pretenses and deceits avail nothing in His presence. And that is the question we ought to put to our souls: Does God know us for His own? We may be members of this church or of some other church, without belonging to the real Church. Our Lord Himself speaks of certain people who were quite obviously what we should call members of churches,—for they called Christ Lord and prophesied by His name. But God did not recognize them as His. "I never knew you," is His verdict, "depart from me, ye that work iniquity." There are in all our churches men "having the form of godliness, but denying the power thereof,"—men who make a profession of faith without giving a real obedience. Such people do not belong to the real Church. This real, imperishable, unshakable Church consists only of those whom God recognizes as His own.

2. *It is a comforting word.* I believe it was for his comfort that Paul reminded Timothy of it. Timothy was confused and troubled by the disputes and controversies that divided his church at Ephesus. Possibly Hymenæus and Philetus and their party had denounced him, repudiated his authority and charged him with not preaching the full Christian truth. Paul reminds Timothy that he need not trouble himself overmuch about what men said about him. They might misapprehend him and even excommunicate him, but it could make no difference to his real standing. "The Lord knoweth them that are his." That thought had been Paul's comfort when his enemies challenged his Gospel and denied his apostolic standing. Paul fell back on the truth that it was with the Lord and not with men that the verdict rested. "He that judgeth me is the Lord."

In that same great truth every believing man may find his comfort; for still misunderstandings and excommunication and denials of a place in Christ's Church are all too common. The Roman excommunicates the Anglican—the Anglican excludes the Nonconformist. But, after all, in the midst of exclusions and excommunications we may comfort ourselves with the thought that if we honestly love the Lord, the Lord knows us as His own. That has been the strength and comfort of confessors and martyrs all down the centuries. They have looked beyond the human condemnation to the approving Lord. Persecuted, cast out, martyred, they have sustained themselves with this thought, "The Lord knoweth them that are his." And that is the indestructible Church, the foundation of God that standeth sure—the Church composed of those men whom the all-knowing Lord acknowledges as His own. It is a Church composed of men called and chosen and kept by the Lord Himself.

I am tempted before passing on to the next "seal" to pause just to say that the sure foundation, not only of the Church but of our own personal hope and joy and faith, is in the fact that the Lord knows them that are His. If God knows us for His own—and He acknowledges as His own all who simply and honestly love Him—then the foundation of our trust standeth sure. We can dismiss all doubts and fears. We shall not be ashamed nor confounded, world without end. The basis of assurance is never in ourselves but always in our Lord. Not in the fact that we know Him, but in the fact that He knows us; not in the fact that we have chosen Him, but in the fact that He has chosen us; not in the fact that we love Him, but in the fact that He loves us.

There is a suggestive sequence in our Lord's allegory of The Good Shepherd. "My sheep hear my voice," said Jesus, "and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch

them out of my hand." You notice, "I know them." What next? "They shall never perish." It is the Shepherd's knowledge of His sheep that guarantees their safety. It is our Lord's knowledge of us, His care of us, the fact that His eye is upon us that insures our eternal salvation. "I know them, ... they shall never perish."

I am persuaded that our religion is far too subjective and too little objective. I mean, we think too much of ourselves and too little of our keeping Lord. That is why religion lacks the note of certitude and assurance and gladness. We can never be sure of ourselves, we are full of weaknesses and sins. Faith falters and love grows cold; and because we are not sure of ourselves we are not sure of maintaining our hold of Christ. Now the way to happy assurance is to think less of ourselves and more of our Lord. Our safety depends, not on our grasp of Him, but on His grasp of us. Just when we need Him most our hold of Him grows weak and feeble. In times of bodily weakness we cannot even fix our thoughts upon Him. But in such times His grasp of us never relaxes, and that is the assurance of our safety. "No one shall snatch them out of my hand." In that knowledge—that individual and personal knowledge which also means keeping care,—let us trust; on it let us lean. It is in the thought of our Lord's knowledge of us that we find escape from all doubts and fears and enter into possession of happy assurance. "I know Mine own; . . . . they shall never perish." "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

The Second Seal. I pass on now to the second seal, to the second inscription which is stamped upon the Church and which marks it out as God's Church, and therefore indestructible. "The foundation of God standeth sure, having this seal, ... Let every one that nameth the name of the Lord depart from unrighteousness." The real Church consists of those people whom God recognizes as His own, who are conscious of His call and favor and saving grace. But all the Lord's people must "depart from unrighteousness." That is how they may be recognized. The secret love of the soul must reveal itself in the conduct of the life. No man who really loves God and who really belongs to God can go on living in sin. Did you notice in the papers some time ago, the proclamation which General Rawlinson issued to his soldiers as they were approaching the German frontiers? It reminded them of the honor and good name of English soldiers. From an English soldier chivalry, courtesy, humaneness were always expected. The soldiery of other nations might be brutal and lustful—but not the English. From men who bore the name of Englishmen other and higher things were expected. Well, if I may compare small things with great—it is like that with every one who names the name of the Lord. Merely worldly men may allow themselves to indulge in selfish and crooked and sensual conduct. But no one who names Christ's name can do that. All selfish, crooked and sensual actions are impossible to him. He must "depart from iniquity"; he must put it clean away from him; he must have no lot or share in it.

That is how members of God's imperishable and eternal Church can be recognized: they are men and women of holy and stainless life. Perhaps I ought to modify that,—for no one is really stainless and holy in this life,—and say instead that all who really are the Lord's people, resolutely and at whatever cost, put away all evil and sin. They make a clean cut. They "put off the old man with his deeds." They "depart from unrighteousness." That is the outward and visible sign of the inward and invisible grace of the love of Christ in the soul. And where this outward sign of holy conduct is not to be seen, the inward grace does not exist. For no man really belongs to Christ, who in life and conduct is the servant of self and sin. So that is the second seal, the second characteristic of the real Church, that all who truly belong to the Lord "depart from iniquity." Their allegiance shows itself in holy living.

I ask myself, brethren, whether the Church as we know it bears this seal. Do we "depart from iniquity"? Do we give a wide berth to all wrong, to all mean, dishonorable and selfish actions? "Unrighteousness"—injustice, unfairness—do we depart from it? I am not going to fling charges against the Church and against Christian people, but is not the neglect of the outside masses due in part to this:

that, "naming the name of the Lord" seems to make so little difference in conduct? If every one who called himself a Christian really departed from unrighteousness, refused to have part or lot in anything mean or unfair or unjust, if he always and everywhere did the right thing, in scorn of consequence, would the world be indifferent to the Church and would it think there was nothing in religion?

Well, these are the people who make up the true Church,—those whom God recognizes as His own and who prove their Divine sonship by holy and loving living. And the Church made up of such people is imperishable. Corrupt churches, churches that have only a name to live but are really dead, churches that say, "Lord, Lord, and *do* not the things" which Christ says, churches whose people call upon Christ's name but in actual practice serve self and the world and mammon,—will crash and fall when the winds of God blow free. But a church made up of people who really belong to Christ and who prove their allegiance by departing from unrighteousness, by a scrupulous avoidance of everything mean and tricky and base, by a resolute practice of justice and unselfishness, shall never fall. It shall stand erect amid the collapse of earthly institutions, the world's refuge and hope. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

II. THE NECESSITY OF GRACE.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. John iii. 3 (R. V.).

It was with this remark our Lord opened up the conversation with Nicodemus. That famous but cautious rabbi had sought Christ out, under cover of night, in order to canvass and criticise His claims. Our Lord in His very first sentence gives the conversation a wholly unexpected turn by bidding Nicodemus overhaul the foundations of his own religion. The solemn assertion of the text was meant to be a challenge of the assumption that lay at the basis of all Nicodemus' religious thinking. That assumption was this: That the Kingdom of God belonged to the Jew by virtue of his birth; that it was his inalienable inheritance just because he belonged to Abraham's seed; that it was his by native right. No! said Jesus, there is no such thing as natural inheritance in the Kingdom of God. No man succeeds to it by right of birth. It does not belong to the Jew because he is a Jew. The Kingdom becomes the possession of a man only by the miraculous action of the grace of God. It does not belong to man as man, but to man as rescued, redeemed, re-created, restored. "Except a man be born from above, he cannot see the kingdom of God."

In this great evangelic verse we get two views: The one *implied*, the other *explicit*—as to the method of human redemption. Nicodemus' view is implied. That view was that the Kingdom came to the Jew because of certain natural advantages, that his right to it was inherent and inalienable. Over against that there is Christ's view explicitly and uncompromisingly stated. Redemption according to Christ is not natural but miraculous; membership in the Kingdom is not inherent, it is conferred; men are saved not by native gift or power, but by the wonder-working grace of God. Now these two views have always divided the world between them. I do not mean to say that people still hold Nicodemus' views about the superior spiritual advantages of the Jewish race. But they hold what was really essential to the Nicodemus' view, *viz.:* That man is a natural subject of the Kingdom of God; that he carries within himself the energies needed for his own redemption; that he has a certain native and inalienable goodness which will ultimately blossom out into a full salvation. Over against this view and challenging it, there stands the Christian view that humanity is helpless to redeem itself; that salvation can never come by the development of certain native instincts and aptitudes and powers; that humanity can only be rescued by a Divine act; that its salvation must be in the fullest and deepest sense miraculous, the effect of the operation of the Divine grace.

Our Gospel is the Gospel of the grace of God.

The Christian view has never been the popular view. It staggers and repels men to-day as it staggered and repelled Nicodemus when Christ proposed it to him nineteen centuries ago. The doctrine of human nature which lies at the heart of it—human nature as broken and helpless and undone—is strangely mortifying to human pride. But the question we have to decide is not which doctrine is popular, but which is true. The preacher is not set in his place to prophesy smooth things, but to declare the whole counsel of God. And what I want to do this morning is to look at both these views in the light of the catastrophic events now happening.

My brethren, am I overstating the case when I say that the occurrences of the past few years have raised many ultimate questions, have driven us to reëxamine many of our assumptions, and have shattered beyond repair many of our easy and amicable beliefs? Amongst other things which, as it seems to me, they have made impossible, are the genial, rosy views of the world and of human nature in which we had been wont to indulge, whether they were justified by the facts or not. In our imaginations of it we had decked human nature out in all the gorgeous colorings of a stained-glass window. But every shot fired on the battlefield has been a shot fired into the stained-glass window of our dreams, until now it lies smashed and in pieçes all about us. Human nature is not the genial, kindly, naturally good thing we thought it to be. Willy-nilly, every battlefield has driven us back on the tragic view of human nature we get in the Bible. And the truth which seems to me to have been shouted at us from every quarter of the world, lying as that world has in a welter of suffering and misery and bloodshed such as was never known in history before, is this: "Except a man be born from above, he cannot see the kingdom of God."

The Humanistic Hope. That, in a word, is the theme I want to expound this morning. I propose to discuss it under two heads. First, I propose to discuss *the popular view of human nature and the beautiful hopes founded upon it,* and secondly, I propose to enforce the positive teaching of my text that *the redemption of mankind can only be effected by the operation of the grace of God.*

Let me begin with a word by way of exposition of the popular view of human nature and of the great and beautiful hopes founded upon it. I called it a moment ago Nicodemus' view. Not that Nicodemus held it in the form that we moderns hold it, or that we moderns hold it in the form that Nicodemus held it. But the root principle in each case is the same. A great many people believe that human nature carries within itself sufficient energies for its own redemption. There are certain qualities, they say, inherent in human nature which if given fair play will just blossom out into full salvation. This is by no means a new view to take. Centuries ago, in the early years of the Christian Church, Pelagius, a British monk, preached this genial and rosy-colored view of human nature. But it received a mighty impulse during the closing half of the nineteenth century through the influence of the doctrine of evolution. In the popular mind evolution stands for a certain gradual, ordered, necessary and inevitable progress. From the primeval slime to the world we see and know, there has been a slow but steady growth. And the forces which have promoted that growth have been inherent in nature itself. The thoroughgoing evolutionist will listen to no suggestion of intervention from without. The energies that have produced the progress which we see are exercised by nature herself; they are not imposed upon her.

Now, of course, this is by no means a complete account of evolution, because it ignores the facts of degeneration and perversion and it takes no account of those "breaks" in the evolutionary process which even the wisest and cleverest of the exponents of that doctrine have failed to explain away. That, however, is what evolution stands for in the public mind, the slow but inevitable progress made by nature as the result of forces inherent in nature itself. And believing that man, not simply on his physical side, but in the totality of his being, is just a bit of nature (an assumption which materialistic scientists have encouraged them to make, but which is open to challenge and contradiction at well-nigh every point), they have come to believe in a natural and inevitable progress of the human race.

It is curious as we look back to notice the sort of intoxication of optimism this view produced. The ultimate development of the ideal man was, according to Herbert Spencer, absolutely and logically certain. No room for Jesus Christ anyway; He was simply bound to come. And poets like Tennyson sang exultingly that "through the shadow of the globe we sweep into the younger day." By humanity's own efforts the millennium was to be established. The golden age was to be realized as the result of a certain inevitable ascent of life. For human nature, according to this rosy and sentimental view, was not "fallen" nature at all. The only "fall" people recognized was what they rather glibly called a "fall upward." Human nature was not a nature that had gone wrong, it was a nature slowly emerging out of a primitive brutishness into strength and purity and glory. It was gradually shedding the tiger and the ape and evolving the man; and all that was necessary to make man what he ought to be was to give human nature fair play, to afford it every opportunity in its upward thrust.

This was to be accomplished (1) *by the creation of favorable conditions.* The doctrine of the decisive influence of environment was made to apply to man as well as to nature. Man was the result of his surroundings. The evil in him was held to be in large measure the result of evil circumstances. To develop the struggling goodness in him and to destroy the evil, we were told all that was necessary was to remove the evil environment, change his circumstance. And so we have had our Social Reform movement, our propaganda for social betterment, a propaganda with which every Christian man must be in active sympathy, though he may not share in the extravagant hopes built upon it. The promoters of the great reforming movements in the last century, and indeed in the beginning of this, had a smiling confidence that if we could only insure for people decent homes, fresh air and sufficient leisure, human nature would reveal itself, would blossom out into the beautiful thing it really was.

(2) The other great agent in the work of human redemption was to be *education, scientific culture.* Science became self-conscious in the latter half of the nineteenth century. It had so many achievements to its credit it began to think nothing was impossible for it. The scientific ordering of life would, it was proudly believed, banish evil. Scientific achievement would rid life of its suffering and pain. The spread of "culture" would refine human nature and gradually get rid of the ape and the beast in man.

Those were the kinds of hopes that were widespread in the last half of the last century, and amongst the mass of our people they are widespread still. The world is to advance to its goal by its own weight, so to speak; human nature is to be lifted up by its own shirt collar; by a slow but steady process of betterment men will evolve into a redeemed and perfected race. Even the Christian pulpit fell a victim to what William James, your great Harvard teacher, called this sentimental optimism. The need for a second birth was scouted. Was not there a great American preacher who said, So long as a man was well-born the first time, there was no need for him to be born again? Eugenics apparently was to be a substitute for redemption. Or, as a famous London preacher put it, "Self-improvement *is* salvation." In that scheme of things you can see there is no room for Jesus Christ as a Saviour; there is only room for Him as an Example and an Ideal. He was the Symbol of what man ought to be and of what man might become. He was not the Mighty Redeemer, He has nothing to do with human sin; He is simply the Pride and Crown, the Fine Flower of the race. And the appeal made to men was that they should be "Christs" themselves. There always seemed to be a bit of blasphemy attached to that.

Now that was the view. As you can see, it was essentially materialistic. It left no room for God. Salvation was, it declared, by human effort, not by Divine grace. It was by evolution, not by miracle. And although literature has turned its back on that view,—there is a vast difference in temper and thought, for instance, between "Locksley Hall" and "Locksley Hall Sixty Years After,"—although the great writers have discovered the hopeless inadequacy of human resources, the utter failure of scientific culture and material improvement to redeem the race (by the way, if you want teaching about sin, I know

none more tragic than you can find in Ibsen or Thomas Hardy), these men have discovered the hopeless insufficiency of this rosy, genial kind of human nature; and if they are non-Christian they are pessimistic to the very core, as Thomas Hardy and Henrik Ibsen are. And yet though literature has turned its back on that view, in a dim, confused sort of way the great mass of our people still seem to believe in this doctrine of inevitable progress and that in virtue of certain qualities inherent in nature itself the race will gradually work out its own salvation.

THE COMMENT OF THE PRESENT SITUATION. I want to say quite frankly that how anybody can hold that view after the occurrences of the past five years simply beats me. I do not know whether I shall be in agreement with you, or whether you will be in agreement with me; but I want to do it to salve my own conscience. I am not challenging the doctrine of evolution. I do not deny that improved conditions and education can do very much for the development of the race. As a matter of fact, education and civilization and experience have done great things for us. What I am discussing now is the adequacy of these things for the redemption of the race.

Turning to the comment of the present situation, is it too much to say that the present appalling condition of the world is simply shouting out a scornful repudiation and denial of those general views of human nature which we have been so fondly cherishing? Do you not think the world to-day gives the knock-out blow, as our Lloyd George put it, to the theory of a natural and inevitable progress? Do they not flatly deny the idea that, given culture and education, human nature will reveal itself as the beautiful thing it really is? Human nature stands revealed to us, has been standing revealed to us for the past five years, stark and naked. It has not been very pretty to look at either. The tiger and the beast have not been killed. They have not been eliminated; they have been uppermost. It is not *progress* we see, but *perversion*. It is not advance we have been looking at, but reversion to the primitive savage. Here we have been at this time of day engaged in the biggest, cruelest, most bloody and murderous war in all history. Where does our vaunted progress come in? Why, if the newspapers told us the truth in the course of the war, in the very methods the soldiers employed—clubs, for instance—they have gone back to the primitive methods of centuries ago. Indeed I am not so sure, when I remember poisoned gas and a few other things, that barbarities were not perpetrated in the war that has just finished that never shamed our race before. Just think of those millions of struggling men, about twenty millions of them all together. They were really back to the brute stage. And when you think of it all, these past five years, tell me where the inevitable progress of the race comes in.

The fact is, human nature left to itself is very much of a wild thing. Human nature, until the Divine miracle is accomplished upon it and in it, is very much like any other bit of nature. Nature has its calm and quiet days, like to-day, when there is scarcely a breath stirring, the skies are blue, the sun shines, and everything looks peaceful, smiling and gay. But you must not conclude because we enjoy such days as these that nature is always genial and gracious and kindly, that it is a changed and regenerated nature that we see, a nature that has forgotten how to be wrathful and cruel. That nature which to-day looks so gracious and benign can break out into hurricanes and tornadoes and earthquakes. Sometimes her brow grows black and she lets forth her devastating storms, and great swaths of country are left stripped and bare, while the ocean adds to its toll of unnumbered dead. There are fierce fires burning in her bosom, which sometimes break out in flame and convulsion. Then, in one dread hour towns are wiped out and thousands of men and women hurled into eternity. Human nature, in its unregenerate state, is very much like that. It has its genial days. But storms and earthquakes dwell in its breast, and now and again they break out and spread death and destruction all around. We have been through such a time just now in the happenings of this terrific war. We are seeing what human nature unconverted and unredeemed is capable of.

We are also seeing, if we have eyes to see, how helpless such things as education and culture are to tame and curb the beast in man. Whatever may be said in criti-

cism of Germany—and I am not going to try to stir up wrath against Germany—this at any rate may be said to her credit, that in no country in the world has scientific organization been carried to such a pitch as in Germany. Science has had its chance there. It has thrilled and organized the people. Life has been arranged on scientific lines. But, my dear friends, I have seen no sign that as a result of it human nature has been improved. Science has put murderous weapons into German hands, but it has not exorcised the spirit of murder out of German hearts. "Culture" has had fuller opportunity in Germany than anywhere else, even than in America. The German people are, on the whole, the best educated people in the world. In fact, they themselves are so conscious of it that they wish to impose their culture, as they call it, on everyone else. But "culture" has not expelled the beast and the brute out of German human nature. That "cultured" nation has a ghastly catalog of crimes to its account. Again, if I mention them it is not to stir up hate against Germany, but just to prove my point,—the utter inadequacy of "culture." It was this cultured country, the most cultured country in the world, that made a mock of national good faith, and called a solemn treaty a "scrap of paper." It was cultured Germany that perpetrated the atrocities of Aerschot and Louvain. It was this cultured country that embarked on a policy of murder on the high seas. It was this cultured country that murdered Edith Cavell. It was this cultured country that was guilty of the unspeakable meanness of insulting and maltreating the prisoners within its gates. These things, if we really look at them and think of them, dispose once for all of the idea that an educated and efficient people means the same thing as a saved and regenerated people. The happenings of the past five years represent the total and calamitous failure of material civilization. For all who have eyes to see and minds to think they preach the total inadequacy of the resources which are inherent and native to human nature for the redemption of the race. Human nature has gone wild, and the economists and the philosophers and the sociologists have not yet been able to bind it, no, not with all their chains.

The fact is, the war through which we have passed has made a clean sweep of many amiable but false and mushy sentimentalisms, and it has driven us back upon sterner and more tragic views. It has rehabilitated certain unpopular doctrines upon which the foolish and the superficial have been in the habit of pouring cheap scorn. And amongst others it has rehabilitated the old Bible doctrine of human nature as fallen, broken, guilty and undone. Those of you who know your Browning will remember that years ago Browning gave that as one of his reasons for believing in Christianity, that, as he put it, "it launched its dart point-blank at the head of a lie, taught original sin, the corruption of man's heart." I am rather glad to be able to quote that from Browning because he was such an optimist. But he believed in Christianity because it launched its dart at the head of a lie, and the lie was the natural goodness of the human heart. It launched its dart at that lie. It was a popular lie. Even the pulpit subscribed to it and sometimes dared to make feeble fun of the tragic Bible doctrine. But this delusion about the triumphant goodness of the human heart has been smashed to bits by the events of our day; and the Bible doctrine is coming back to its own.

There is only one way of really accounting for our bloodstained battlefields, for our heaps of dead, for our maimed men, for our innumerable widows and orphaned children, and that is original sin and the corruption of man's heart. That is not to say that I subscribe to everything usually associated with the doctrine of original sin; and that is not to say that I do not believe in original goodness, because I do. But it is to say that this original goodness—without which indeed all preaching would be in vain, if God had not His witness within somewhere—is inadequate, insufficient, wholly impotent for our world's redemption. The resources of human civilization—all that man could do by his own unaided efforts—have tragically broken down; and if man is to be saved and the world redeemed, rescue must come from without. If man can look only to powers inherent in himself, then the world is heading not for the millennium, but for the abyss. "Except a man be born from above, he cannot see the kingdom of God."

THE GRACE OF GOD. The view of human nature which present events have been preaching and emphasizing is the view which our Lord maintained all the way through. It is central to the Christian evangel. You are here at the very core of it. It is the view with which Christ in this verse challenges Nicodemus. Redemption, according to Christ, was to come, not by the development of natural powers, but by the miracle of rebirth. It was not to come by some process of orderly and neccessary development; it was to come by Divine re-creation. It was not inherent; it was bestowed. It was not of nature; it was of grace. "Except a man be born from above he cannot see the kingdom of God."

Now that is the great divide between the merely humanitarian and the Christian points of view. That is the great line of division. Humanitarianism has placed its faith in the development of man's native goodness; the Christian faith proclaims the necessity of the grace of God. Its Gospel is that in the interests of this broken, guilty race "a second Adam to the fight and to the rescue came." Its hope for the world's future is not in some inevitable, natural, invincible progress; its hope for the world is that God is active in it by His Spirit. Its hope for the world is in the redeeming and re-creating grace of Almighty God. And if any shadow of doubt has ever crossed a man's mind, do not the events of such a time as this simply drive us back willy-nilly on the Christian view? People sometimes tell us that the necessity for the new birth is not preached as it ought to be; but surely, if we have eyes to see, we are just being driven back there. Are they not stridently preaching the truth that unless there comes to us some rescue from without there is no hope at all for this world of ours?

The greatest novelist in England, Thomas Hardy, lives not very far away from me; and in a sermon I preached some years ago I ventured to criticise these very somber and pessimistic novels that he writes. I made a point of their pessimistic and almost unrelieved despair. I said that Thomas Hardy's despair of the world was due to the fact that he ignored the operation of "grace," that he knew nothing about grace. Perhaps I was unjust in my criticism, for he saw my sermon somewhere and wrote to me to say that he did believe in something corresponding to what I called "grace." But the truth that I am trying to insist on remains valid, even if my illustration is not quite apt. If the energies of grace are ignored, if God is left out of account, there is nothing but black despair for us. In and of ourselves we can do no good thing. The heart of man is desperately wicked, and unless there is some method by which man can be remade, re-created, radically changed by some power working on him from without, it is vain to hope that we shall ever see the Kingdom of God.

Now it is just at that point that the Christian Gospel meets us. It declares that in Christ the re-creative power of God operates in us and upon us, and that in Him men become redeemed and re-created and restored. And the declaration of our Gospel is ratified and confirmed by the facts of experience. We are not speaking things that we do not know. "We speak that we do know, and testify that we have seen." We are not speculating or theorizing, but we are speaking of something that we ourselves have felt that Christ can do for us. The passions that no human chains can bind, our Lord, thank God, can tame. He does eradicate out of men's hearts the tiger and the beast. He *does* quicken into newness of life those who were dead in trespasses and sins. Fierce, wild, destructive human nature sits at the feet of Christ clothed and in its right mind. And therein lies the world's hope.

It is an astonishing thing—I do not know whether you see it on this side of the water—but even people who are not Christians in the ordinary sense are beginning to recognize this need for new creation. Mr. and Mrs. Sidney Wells, a man and wife of enormous abilities and practically the heads of all the socialistic thinking in England, wrote in a magazine article not very long since about, what do you think? About "The Need for a New Heart." They had come to the discovery that all changes were absolutely valueless unless first of all you change the man. And even Mr. H. G. Wells, whom I would not quote at all as being a Christian man, writes about what he calls "The Great Change." But neither

Mr. and Mrs. Sidney Wells, nor Mr. H. G. Wells, tells us how this "Great Change" is to be effected or this "New Heart" is to be acquired. The secret is really beyond them, though Mr. Wells fancifully imagines it as being brought about by the "swish of a comet's tail." But the Gospel declares the secret. The "Great Change" is to be brought about by the redeeming grace of God in Jesus Christ; and the "New Heart" is the result of the birth from above, which, again, is the work of Christ upon the soul.

So I want to say to any of you who have been disturbed at all by the calamities of these recent years, it is my own deep conviction that the Church of Jesus Christ never had an opportunity such as it has to-day. To-day the Church's message is the one and only hope of the world. I do not know where you stand on the League of Nations, but we in England want it badly. We do not want a recurrence of the last five years. Mind you, I believe the war was a just war—I gave all I had to it—but we do not want another. It has left us stricken, bleeding and well-nigh dead. I do not think you in America here understand what it did for us in England. One out of every six of our lads killed, and one out of every six maimed for life. My own boy was maimed for life. You do not know how we want that League of Nations.

But do you know, the more I think about it the more hopeless it seems to me that a league of nations will ever become what we want until first of all the hearts of men are changed. The ultimate salvation of the world is not with the politicians; the ultimate salvation of the world is with the Christian Church. There is no redemption through qualities inherent in human nature. Civilization has broken down, culture has broken down, common sense has broken down, economics have broken down. They have all been tried and found wanting. The idea that the new world can be produced by human effort lies buried beyond hope of resurrection on the bloodstained fields of France and Flanders and Gallipoli and Palestine. But the possibility of that mighty miracle is with us. It is the theme of the Gospel of Jesus Christ. The Gospel we have to proclaim is this: That in Christ God came down into this world for the redemption and salvation of our race; that what we cannot do because of the weakness of our flesh, God, coming in the likeness of sinful flesh and for sin, accomplishes in us and for us. Where sin abounds grace doth much more abound. There is no hope for the world in parliaments. I am not disparaging them, they can do something, but there is no hope for the world in parliaments or in diplomacy or in economics or in culture. Its one hope is in the Church and its Gospel.

So—let me speak for a minute to the ministers here—let us preach our Gospel of grace with a new courage and a new boldness. That is what we want. Let us get back to the vital things. I have no right, perhaps, to speak to my brethren, but you will pardon me for saying this. We are living in big times, tremendous times, and the preacher who in these times indulges in mere prettinesses and superficialities simply does not know his business. This is a time for dealing with big things in a big way. The essential Christian Gospel is what this stricken and bleeding world of ours wants to hear. And what is that Gospel? That God in Jesus Christ appeared for the redemption of a guilty and broken race; that God in Christ upon the Cross bore our sin. Ah, not simply bore it, but dealt with it and broke its power. God in Christ acting directly upon the human heart will and does accomplish the miracle of regeneration; so that men who were dead in trespasses and sins come out into the glorious liberty with which Christ makes His children free.

Oh, I know how they are tempted oftentimes to despair of the world as we think of it, to say, "Is there any hope for the world, for a world from which war will have been abolished, for a world in which righteousness shall be established, for a world in which men shall live in peace and love and comfort? Is there any hope for that sort of thing?" *Yes, there is.* Civilization has failed, progress has proved a delusion, but Christ can do it. "The zeal of the LORD of hosts will perform this!" There is no person beyond the reach of His saving arm. He can re-create. He rakes the gutter for His saints. He can save the lost and the last and the very least. It is the world's one hope, for "Except a man be born again, he cannot see the kingdom of God."

THE FATE OF THE COWARD.

Rev. Harris E. Kirk, D. D.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matt. x. 33.

It was a common objection brought against the Saviour by His opponents that He did not speak plainly concerning matters in dispute between Himself and them. They summed up their feelings on one occasion by saying: "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Now there are many things connected with religion that cannot be plainly stated. You cannot formulate in a logical system the emotions and experiences of religious aspiration. You cannot chart, thank God, the crepuscular land of glory which borders our own conscious experience. Many of the deepest experiences of the Christian life belong to the domain of the unspeakable and unsearchable things.

But there were occasions when our Lord used great plainness of speech, and it is interesting to note some of the conditions under which He did this. You will usually find that Christ speaks plainly and unmistakably about those phases and conceptions of religion that are susceptible of becoming platitudes, which by reason of their very familiarity are apt to escape the notice or the attention of those who hold them and believe them. This text is of that character. Everybody has read it, and everybody believes it,—that is, everybody in the Church,—and yet it is one of those truths so radical and searching in its character that it escapes our attention simply because it is taken for granted. Of course we say that anybody that denies Jesus in this world will be denied by Jesus before the Father in heaven. That is a matter admitting of no argument; therefore, why discuss it? And yet, as a matter of fact, things taken for granted are usually truths that are laid on the shelves and never used; they belong to the category of the books that are more admired than read, and sometimes even your family Bible is more impressive on the parlor table than it is in your private study. This truth is extraordinarily searching and one that challenges our intelligence; and our Saviour drives it home in plain and simple language at a time when the disciples were most likely to understand what He meant.

You all know how carefully He trained these men, and how at a certain time He deemed it expedient to send them out on a mission of preaching and teaching among their own people. He tells them that they are now going to leave the quiet and pleasant surroundings in which they have been working with Him; they are going into the world with a very radical and revolutionary doctrine. They are going to engender hostility. They are going to preach a doctrine that will disrupt families and divide friends and cause the opposition, hostility and contempt of the world to be very acutely felt. He warns them in advance that the Christian propaganda is going to be a very trying and difficult thing. Then He tells them: "You are going to be tempted on every hand to avoid this collision with the hostile world. You are going to be filled with a fear of ridicule, a certain fear of men. Beware of men; be on your guard lest they tempt you from the path of duty. And you are going to justify in your own thought that shrinking from contact with the hostile forces of the world on the ground that you believe in Me and love Me; therefore, that is enough. But," our Saviour says very plainly, "I will have none of that at all. I want your open testimony, I want your very definite discipleship and loyalty in the face of a hostile world. If you confess Me there, I will confess you before My Father; but if you deny Me before men, if you shrink because you are cowards from the hostile attitude of the world, if you are afraid of the strife of tongues, if you are more fond of a religion of good fellowship than a religion of righteous singularity, I will have nothing to do with you in the Kingdom that My Father is going to found. You must have the courage of your convictions and declare them boldly before men. You are not in this world to hold a faith, or even to enjoy a faith; you are here to propagate a faith, and on that alone you stand or fall."

Now, is this true? Sometimes I think

one of the quickest ways of appropriating a truth of religion is to doubt it all you can; and if it can get by your reasonable doubts and criticisms, then you know beyond peradventure it is true. Is it true nearly two thousand years since the Gospel of Christ was propagated in Palestine, that a man's salvation is determined by his relation to Jesus Christ?

Of course you all say, "Yes, it is true." Well, then, have you asked this question: What does it mean to me as a professing Christian in these days if that is true? That is a very different question indeed. You take it for granted that the salvation of a man is determined by his relation to Jesus Christ, and yet you do not feel that it is at all important for you to ask whether your personal life and testimony are at all fulfilling the requirements which are laid down in this most radical statement; and that, I suppose, for two reasons:

One is because we all take it for granted —and I do not wonder, since most of us have been taught to believe so—that when a man openly acknowledges Jesus Christ as his Saviour and becomes a member of a Christian church, that in some very definite and real fashion he practically exhausts the requirements of a statement of this character; so that if we are asked what is a true confession of Christ, we reply, it is church membership. And I am not going to deny that for a moment, for most certainly we must become members of the community of Christ and attach the very greatest importance to the solemn vows and promises that we take when we become His disciples. And yet we take it for granted that after we have become church members all the searching and sober sayings of our Lord apply only to those who are as yet unconfessed and unrepentent. That is a great mistake, for you see our Lord was talking to men who already believed in Him. He was talking to Peter and James and John, men whom He had been training and instructing for a long time; and He says to those men, "Simon, John, James, if you deny Me before men, if you are cowardly and shrinking, and if you run away from the opposition and hostility into which you are going, from the very hostility that My Gospel is going to arouse in men's hearts, I will deny you when you stand with Me in the throne room of the Father's House."

I suppose, too, we are greatly influenced by another thing. That is, we are trying to take the world's estimate of what a Christian is. Well, now, the world is a very poor judge of that matter. The popular idea of a Christian—I mean by that, of a Christian who will pass current anywhere in any community—is a respectable, law-abiding sort of a man. If you are a respectable man the world will take you at your face value so long as you do not bother it very much with your radical testimony about Christ. And yet consider for a moment that there was a time in the world when respectability had nothing to do with Christianity. In the early Church nearly all the saints were in prison. The offscouring of the earth they were called. They had no respectability, they had no reputation, they had no standing in polite society; and they did not have it, because they were loyal to Christ. Respectability never has been an essential element in Christianity. Neither has what the world calls morality, for what the world means by morality is just custom, the custom or manners of the people. It is highly moral for a man to wear a dress coat to dinner on Fifth Avenue; it is highly moral for a man to wear no coat on Sixth Avenue. It depends entirely on where you live, on the time of day, on the standard you use in your particular community as to whether a thing is moral or not. Morality, as men understand it, has never had anything to do with Christianity and Christianity has never had anything to do with morality. You may be respectable and moral and have a high reputation and entertain no suspicion whatever concerning the soundness of your spiritual life, and yet be very far from the spirit and meaning of this most searching and radical saying of our Lord and Saviour. So I say, it is just as well for us to bring our intelligence, our view of life, our theory of religion, our theory of the world, and our philosophy, if we have any real philosophy, to bear on this text and see after all whether the thing is rational in the twentieth century.

In order to help you and to provoke your pure minds to consider it somewhat freshly, or at least in some measure to seek to get a personal view of it, let me lay down three propositions.

1. *Belief in God is not necessarily be-*

lief in Jesus Christ. The great war has, among other things, caused a considerable interest in religion everywhere. It has set many men and women talking about religion who ordinarily never thought much about it. There has been a religious awakening of a certain sort. There has been a great deal of religious activity among large groups of young men who ordinarily had escaped the influence of the Church, and naturally that has led to many views and opinions concerning religion. I want to say this—I have thought of it a great deal—the war has, among other things, brought out very clearly this fact, that the present generation is very much confused as to what Christianity is. What does it mean to be a Christian? What does a man have to believe? What is the value of those beliefs, and how are they related to man's life? How much does a man have to believe, and how much does a man have to practise before you can point to him and say, "This man is a Christian"? Now the world has been very much confused, and that confusion was never more vivid than now, when there is a sort of widespread interest in inarticulate religion and an unorganized and unsystematic emotion among all kinds of people.

What does it mean to be a Christian? What does it mean to be a disciple of Christ? I wonder if a certain chaplain summed up the general point of view when he made this surprising statement: "I never," he said, "when my men are going 'over the top' say anything to them about Jesus. I talk to them about God. I tell them to believe in God and it will be all right." Now there you have it in the face. "When they are standing, so far as I know and they know, on the frontier of eternity, I never say anything to them about Jesus; I never tell them anything about the historic appearance of Christ in the world, or about the great Christian propaganda. I tell them to believe in God and it will be all right." Was he right or wrong? If he was right, then all our Christianity is useless, all our New Testament is practically set aside and we are thrown back on a nebulous monotheism, or perhaps at best we have a choice between the stoicism of Zeno or pure, unadulterated Judaism. And so I say, belief in God is not necessarily belief in Christ.

I think I can illustrate that. The first thing about belief in God is that it is instinctive and easy. I am not going into the dispute about whether we have innate ideas. Philosophers have amused themselves at different times about whether we are born with certain innate ideas or potencies or forms of thought, as the Germans say, or whether the mind is a blank sheet of paper on which environment writes a message. Entirely apart from the matters in dispute among philosophers it is pretty generally understood everywhere that man is born with an unavoidable and inevitable belief in a God of some kind, and that to become an unbeliever in God requires a certain intellectual discipline. Do you realize that? One of the outcroppings of modesty in the modern scientific world was the introduction of the word "agnostic" in the place of "atheist." "We do not know," they said. The atheist said, "There is no God"; the agnostic says, "I do not know whether there is a God or not." But as a matter of fact we are born with a belief in God. It is just as much a part of the fundamental and necessary ideas of the human mind as belief in our own consciousness or belief in the axioms of mathematics. Therefore, if a man tells me that he believes in God he tells me nothing whatever about the quality of that belief. It may be a naïve belief in some kind of nebulous Creator; or it may be some philosophy like that of the pluralist, whose term 'God' is a kind of collective word for the universal consciousness of mankind; or it may be some sort of thing that Matthew Arnold would describe as "a kind of impulse towards righteousness touched here and there by emotion"; or it may be a high ethical monotheism like that of the Jew. You do not tell me anything about the nature of your God when you tell me that you believe in God.

Here is another and more important thing. *Belief in God does not necessarily change a man's manner of living.* It is not only an easy, instinctive, and shall I say popular belief, because atheists have never been popular and have not really liked to proclaim their atheism, but belief in God as such has never carried with it an inevitable change in a man's character or conduct. It may do it, and does do it most certainly in many cases, but not necessarily or universally. "The devils believe and tremble";

they are devils still; there is no change and no alteration there.

When you turn to belief in Jesus Christ do you not see at once how utterly different it is from that sort of thing? For the first thing you can say about belief in Jesus Christ is that it is never instinctive, it is never easy; it is always acquired and very often very hard come by. For your belief in Jesus Christ is not founded upon an innate belief or feeling that He must necessarily be God in the flesh, but it is founded upon the apprehension of and reflection upon the great historic manifestation of Jesus Christ as it is revealed in the New Testament and in the Christian Church. It is always an acquired belief. It has to be taught, and taught laboriously, and many people live for years without ever coming to a clear knowledge of the Lord Jesus Christ. We know that there are multitudes of sermon-saturated people in our churches whose ideas and beliefs in Christ are quite nebulous and quite unimportant.

The other thing to be said about it is this: *No belief in Jesus Christ ever is real unless it is followed inevitably by a complete alteration in a man's view of everything.* The confession of Jesus means that you have changed your view of yourself. Your whole universe used to center in yourself, in your personal ego; it now centers in Jesus Christ; you become Christ-centered or Christocentric in all your thought. Your belief about conduct is changed. You no longer accept the world's dictum that a man must do what the world expects him to do, but rather, that a man must do more than the world expects him to do because he is following a higher Master than the world. You have changed your whole conception of the emotions, instincts and impulses of the heart. You no longer take your judgment or standard of yourself from the world's interpretation of your actions, but rather, you scrutinize the thoughts and intents of your heart, and you feel the sinfulness of your emotions, of those leadings and desires that are far below the horizon and are never understood or looked into by the world. You become intensely interested in the life, the secret life that a man has with his Saviour. So that a real belief in Jesus fundamentally alters a man's view of everything. Therefore it seems to me unnecessary to argue further upon so plain and simple a fact; and yet the fact has been ignored and trifled with most appallingly in recent months. Belief in God never does and never can save a man's soul. Belief in Jesus Christ alone can do it, and only when that belief makes itself real in the transformation of the life.

Of course I know that many people will challenge and deny that, and I am ready to admit that from their point of view and from their principles and theories those denials are quite rational. But, you cannot deny it for a moment on New Testament grounds. If the New Testament is the charter of the Christian Church, if Christianity is loyalty and service and faith in the living Lord of glory, Jesus Christ, the Word made flesh, then what I am saying is true; that is Christianity. Whether that reads you or me out of the Church or not I cannot tell.

Well, I hear many people say, "Of course we believe all that, and we believe it sincerely." Very well. Let us proceed to a second proposition. When does faith in Jesus become real? What evidence has a man that his faith is genuine? Now, you know there is an infallible test always applied to gold; there are certain acids. As a matter of common experience the very feel of the metal will sometimes determine its quality. There must be some tangible, conscientious, thoroughly trustworthy way of knowing when a man's faith is real.

2. *Faith in Jesus Christ is real only when it is confessed.* What do we mean by confession? I think the idea nowadays needs clearing up. Does it mean when I walk down the aisle of this particular room and stand before this pulpit, and in the presence of the congregation say, "I believe in the Lord Jesus Christ," that I am confessing Him? Yes, that is a confession of Christ. Most certainly it is a confession of Christ. But what is the test of the reality of that confession? Not that form of words, not that I make it in the presence of this audience; but it is that by the confession on Sunday I commit myself to a course of godly living all the rest of the week; and it is out there in the presence of the enemy, in the presence of the world, that my confession is to be made real.

Now have a look for a moment at the principle underlying this whole tenth chapter. It is the principle that we are not in the world to hold a faith, or to enjoy a faith, but we are here to propagate a faith.

A great many people act upon the supposition that we are here to hold a faith. That is the peculiar danger, I think, of the professional theologian. He gets his system magnificently worked out, and then he says: "This is the truth; take it or leave it. We have got the truth though the whole world lie in wickedness." Or, to change the figure, he gets into a stereotyped current of thought, and goes complacently down the stream of time, uninterested in any kind of flora or fauna that may inhabit the jungle on either side. Perchance some fierce beast pokes its head out of the underbrush; he sees it and calls it an "ism," lets it go at that, and never by any chance tries to find out what mighty lakes, wonderful tablelands or high mountains may lie back of this jungle of unexplored and untrodden experience. He is content to hold a faith.

Then there are multitudes of people, of which we are perhaps good representatives, who act on the supposition that we are in the world to enjoy our faith. It is for this that many of us come to Northfield. God wants us to enjoy our faith. But did you never realize that the people who need it most are not here at all? And they are not going to be here. They do not like this kind of an atmosphere. Surely the only way to find out what real confession of Christ means is not to test it by the kind of interest that enables us to become theologians or devout saints, psalm singers and leaders of glorious meetings, but rather, this, that somehow or other it drives a man out to propagate that faith among others.

When you turn to the New Testament you find very plain speech there concerning this business of propagation. You find that all through the Scripture a great deal of emphasis is laid on the word "testimony," and the word is used sometimes very specifically, and very often too it is used in a general sense. You will find that there are two kinds of servants mentioned in the New Testament. On the one hand you have *advocates,* and on the other you have *witnesses.* You know the difference. An advocate is a trained intelligence. He goes into the law court. He knows the law. He has not only worked out his own case, but he has tried to work up the case of his opponent, and he thinks he knows the precise arguments that will influence the judge and jury. He knows the things he must not say, he knows the things he must say, and he thinks he knows the answers to the arguments that his opponent is going to bring there. He is a trained speaker and reasoner, and therefore he must go to school and inform himself concerning all abstract principles of the law; not only of the present-day law, but he must know something of the code of Judaism, something of the theories of the Greeks, he must be acquainted with the laws even of the Orientals of ancient times, in order that he may understand the body of the law as it has come down through the centuries. That is to say, he must in some true, real sense be a scholar and a student.

It is very obvious that not all Christians can be like that. You cannot all be theologians. Thank God, you do not have to be. You cannot all have the time or the aptitude or the opportunity of formulating the case for religion in a philosophical and scientific manner. You must, therefore, have a group of men in the Church trained specifically for this work. That is the minister's business, the expert as it were, to argue the case before the world concerning Christ and the issues involved in this confession.

But when you turn to the *witness* there you get on much commoner ground. If you go into any law court you will observe that the judge will never allow the witness to argue at all. If he says, "It is my opinion," he is silenced. What the judge wants is what the witness knows about the case; and what he knows he tells, and then he gets off the witness stand. The basis of the advocate's power is very largely a general and diffused basis, very widely spread out, owing to his special studies and special knowledge, but the basis of the witness's power is his experience, it is the thing he knows. And yet can you not see that the most able advocate in the world would be helpless in a law court unless he had enough witnesses to go on the witness stand and testify to the facts of the case? You cannot put arguments in the place of facts.

Now you see the predicament we poor preachers are in. Here we are in our pul-

pits all the year around arguing the case for Jesus Christ, and we have no witnesses to go on the witness stand to give testimony concerning the facts. Do you know why John Wesley was able to upset England and introduce a new spirit into religion? Because he had hundreds and thousands of people who were willing to go on the witness stand and give their testimony concerning Jesus Christ.

If you will look in one of the chapters of Job, you will find one of his friends arguing something like this: "What are the ways in which men come to know God? Some come to know Him through dreams and visions of the night," he said. "And some get to know Him through their afflictions. But we know Him best of all through a messenger whom He calls an angel, an interpreter." "One among a thousand," he says; not only because he is rare in quality, but because if he had lived in our day he would say he was rare in quantity, one among a thousand, the one man or the one woman who is the spiritual pathfinder of the soul and is able to take you in the most critical and formative stage of life and carry you into the reality and into the glory of the Christian experience.

And that is exactly what our Lord meant. Do you suppose that Paul could have gone very far with his magnificent Epistles and their advocacy—and yet what is the finest thing in those Letters? It is that volcanic spiritual life of his that breaks out in glory, blowing his logic into bits, when he says, "It passeth all understanding." "The life which I now live . . . . I live by the faith of the Son of God."

Why was it that the Roman soldiers put a reed in our Lord's hand and a tattered robe on Him and crowned Him with a crown of thorns? Was it because they hated Him? Why, no. We must realize that those men as a rule were Stoics; they were quite accustomed to put men to death. So hardened were they that they were able to cast lots for His garments while He was dying. They did not care one way or the other. And as for the captain of the band he was after all moved to believe that Jesus was God. What they were doing was making fun of the Jews. They despised the Jews. And so they said: "Here is the King of the Jews. Look at Him. He has a crown and a robe, and look at His scepter, this broken reed." And when Pilate crucified Him they put the signboard at the head, "Here is the King of the Jews"; and the Pharisees said, "Change the wording of that sign, if you please, to 'He said He is the King of the Jews.'" But Pilate said: "Get out of my court. What I have written I have written."

Did not Paul say in the Roman Epistle, writing to Jews, "You who claim superiority to the Gentiles, who know the law, who take great delight in your ancient knowledge of God, who say unto other men, 'Thou shalt not steal,' dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Do you not know that the very name of God is blasphemed among the Gentiles because of you?"

Then I think of another great contrast, when Paul wrote to the Galatians. Concluding a summary of his conversion and the great changes taking place in his life, he said, "And they glorified God in me." Do you realize that the Christian is either the barrier or the gateway to Jesus? Either you are a gate opening into the glories of the Lord's life and goodness, or you are an unsurpassable barrier; and if the name Christian to-day is held in low estimation by the world, if the Church of Christ is in some shadow because it does not seem to touch the world at the right place, the responsibility primarily must be laid at your feet and mine, and not at any other place.

Confession of Christ, you see, means that a man is living all the time in such a way that the total experience of his life is telling for Christ wherever he is. I hear some say, "Well, we have tried to do that." I grant you that is true, but there is a third thing to be said:

3. *Confession is real, unmistakably real, only when it is made in the face of opposition.* You read the 60th Psalm. It was written by David after the defeat of his army. He could not understand it for awhile. Why in the world was the Lord's army defeated by the heathen when all the time he thought that the Lord was with him? And this is what he said: "Thou hast given a banner to them that fear thee," as the translation puts it in the old version, "that it may be displayed because of the truth." I think the other translation is

preferable: "Thou hast given a banner unto them that fear thee, only to have it turned back in the face of the enemy." Here was the flag of God borne by the believers, and yet it had been turned back, the heathen had triumphed over it. And why? David sat down and thought it out, and came to the conclusion that it was because of their sins, because of their satisfaction with themselves. It led to repentance, and change of heart and new ambitions of the spirit swept the nation on to victory. Now that is a fine verse. Did you never notice why it is that we attach so much importance to the flag of the nation? It is because it is the symbol of our sovereignty. Do we care for it ordinarily? Do we think very much about it in times of peace? We do not. But let a war come up. Look at the present influence of the war on the world. All over the land you could hardly buy a flag when we went into the war. Why? Because the very minute we became conscious of opposition we became aware of an issue of principles, principles which were identified with the sovereignty and ideal of our nation, and the flag was the symbol of all that, and we felt the flag must be raised and kept flying in the face of the enemy. Even though we laid down our lives there, we would never let it come down until right prevailed.

Can you not see that our Christian profession is our flag? Why should it be thought a valuable thing that a man should confess Christ in a church? See how easy we make it. We have these great hymns and we have singers who stir our emotions. We have notable preachers to further stir our emotions and to arouse our conscience. We get people all excited. And then when everybody is praying and all heads are bowed, so no one can frighten or embarrass the seeker, the invitation is given, "Won't you lift your hand just a moment so we may know you want to be a Christian?" and the hand goes up a little and then goes down and that is all there is to it. Do you wonder that many young people who have felt themselves on the eve of a great spiritual transformation and a great dedication of life should be somewhat disappointed and discouraged when that was all the importance attached to it by the Church itself? There is no opposition there.

Christ was not thinking of that at all. Peter could have confessed Christ in the presence of John, and fought about it if John disputed the reality of it; but it was quite another thing to confess Him when he got far away from Christ among these people who scoffed at them and scorned them and called them the offscouring of the earth; and yet our Saviour said: "There is your battle. You have got to fight it in the face of the enemy."

I have felt in the last twelve months as I have never felt in my life a kind of diabolism sweeping over this land, as if the devil himself were coming into the hearts of normal, thoroughly grounded Christians, and neutralizing their sense of responsibility, taking away their sensitiveness, destroying their consciences, and making them completely indifferent to the evangelical implication of Christianity. "What do we care" these people say, "about foreign missions? What do we care about the Chinese and the Japanese? Why in the world should we be interested in what you call the salvation of the soul? All those things are of no importance. What we want is the settlement of industrial disputes, industrial crises." I think of a group of rich men who on one occasion actually had the nerve to tell some of us ministers that it was practically our business, though they did not use these plain words, to go out and teach the laboring man to be content with his wages, lest haply he might revolt and take away the rich man's gains. It is this shameless cowardice of the professing Christian to-day that is doing more than anything else to confuse the mind of the world as to what the Church is for. Men are discussing to-day whether or not the Church had better not be put out of business. "What is it for? Why does it cumber the earth?" And I hear men say: "What is the use of being a Christian? It is a small, trivial sort of thing." My brother, can there be anything in the world comparable in glory and in importance to making God and Jesus Christ known to immortal souls in this probation time? Did not Paul, this man with the learning of Greece, and the Roman citizenship, and the law of the Pharisees, say, "Whom ye ignorantly worship, him declare I unto you."? We have got to raise these words that we use so commonly and so easily to their New Testament standard

and dignity by putting more of our life into them.

There are two things to be said in conclusion. *No man has ever been disappointed in the discovery of the Lord's presence, who had the courage to stand up for Him in the world that opposed Him.* There is going to be loneliness, misunderstanding, experience of neglect, shrinkage of income, lack of employment often, for every prophet of God in the next few years. I think we are in for a period of most searching trial. I am glad to be alive when it is coming. I would like to know whether I really have in me courage enough to be a genuine pilgrim. Anybody can be a pilgrim who has a good bank account, but it takes a real man to be a pilgrim when he carries all his worldly gear in a little pack on his shoulder, and when his riches belong to the intangible and other world.

And yet it was that Pilgrim Church that went along the dusty road wearing the garments of the laboring man, and eating the food of the laborer, breaking bread with the humble and the lonely and speaking out of one loving heart to the other, that set the ancient world on fire. I wonder sometimes whether we moderns have not forgotten the fact that that kind of dignified poverty was to some extent an element of power. It is very hard to get one's soul saved in luxurious surroundings. It is quite difficult indeed for Dives to attend a prayer meeting. No man has ever missed the companionship of Christ who has had the courage to stand for Him. You remember that incident on board the Alexandrian corn ship, when everybody was panic-stricken and running around and trying to do for themselves what they could, and the poor, despised, little Jew, who had been neglected by the Romans, stood up and said, "Do yourselves no harm; do not be afraid, for the Lord, Whom I serve and Whose I am, has stood by me this night and told me this thing for your own comfort and encouragement."

The other thing is this. I would like you to believe that *with all the confusion and criticism in the present world there is a very intense and very widespread hunger in the hearts of the people for something better.* Most of the people are very much nearer the Kingdom of God than we imagine. There is a hunger there. It is for us to convince them that we have the food, you see; and if we can make them believe that we are sincere, if we will live so worthily that they can trust our profession and we can make them feel that we honestly mean to help them spiritually, I believe they are going to listen to our Gospel and understand our preaching, just as they have in other times.

So I summon you to-day to turn back your hearts and lives unto Him Who never despairs of making something fresh and new out of old hearts, Who is ever willing to revive the spirit of the contrite ones and to give strength and courage unto the timid ones, that He may give you such a depth of experience that you will have the courage to go out into the world as did these disciples, and tell the world that is asking, ofttimes in mute appeal, "What must I do to be saved?" to "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE MAKING OF A GREAT TRADITION.

I. THE CALLING OF ABRAHAM: THE SPIRITUAL BACKGROUND OF LIFE.

Rev. Harris E. Kirk, D. D.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Heb. xi. 8.

Thoughtful readers must be impressed with the story of Abraham's calling because it is the story of God's purpose to redeem a lost world. The purpose could not be realized without man's activity. God needs man's life and experience to successfully reveal Himself. This revelation is necessarily transmitted in the form of tradition, a series of ideas, customs, and habits which are handed down from one generation to

another. When the Old Testament uses the phrase, "the God of Abraham, ... Isaac, and . . . . Jacob," we are referred to the life experience of these men in order to understand the disposition of the Almighty towards the race.

The careers of the Old Testament saints enable us in a clearer way to get acquainted with God. The purpose then of this course of addresses is to consider some phases of the making of a great tradition as it is associated with the life story of certain of the outstanding characters of the Old Testament.

I shall begin with Abraham, because he is in a very real sense the creator of the idea of faith. With him, although there were great believers before him, the conception of faith reaches its full maturity. The paradoxical thing about this text is that Abraham is said to have gone out, not knowing where he was going; apparently a very irrational thing to do. But Cromwell was accustomed to say sometimes that, "A man is never so sure of his direction as when he does not know where he is going." It is significant that Abraham took risks. He was not young, and his going out has none of the romantic aspects of a youthful adventure. Neither can we suspect him of self-interest since the exchange he made was too uncertain. He gave up a real and tangible good at home for something quite intangible in another place; and the curious and encouraging thing about it is that he found what he wanted. He left a world fitted to his material needs, and found one adjusted to his spiritual necessities. But in the beginning what was the motive that prompted him to this apparently irrational action?

It is easy of course to say that God was calling him, but then, how did he know that it was God? The world is full of voices and all of them have meaning, only in this case how did he distinguish from many voices the voice of God? And then assuming that he did know it was the Divine call, he was still under no necessity of obedience. Not every man is obedient to the heavenly vision. That is no explanation at all.

Suppose you grant it. Put it as crudely as you like, that God spoke to Abraham as a father speaks to a child face to face, and said, "Go out," and he went. You have told the story simply, and it is satisfactory so far as the story goes, but it would have little or no connection with your experience; for as a matter of fact, whatever may have happened in Abraham's time, surely God does not speak to us in that open and direct way. The real answer to that lies in a region which is rather crepuscular perhaps to many of us, and yet one which, if you will think about it a while, will become clear. I mean, the dual manner in which human nature expresses itself.

Abraham was made out of the same red clay, he was just like one of us. He had the same desires and passions, the same proneness to error and mistake. He was just as human as one of us, and the same human nature that we know, he knew. And yet if you look at human nature even in the ordinary man you will find that it has two ways of expressing itself, and these ways, like the flesh and spirit, are very often in violent opposition to one another. There is one side of our nature that is in love with rest; there is another side that is in love with motion. There is one side that clings to place; there is another side that loves to travel. One is a backward-looking side, looking toward experience; the other is a forward-looking side, looking toward its hopes. One is conservative and cautious; the other is adventurous and radical. A traveling side, and a side that is in love with rest,—in every man, in every woman, these two impulses are warring with each other, some with victory and some with defeat of the better nature.

There is a story told of Alexander the Great, that on the night before he started on his great adventure in the East he gave away all his possessions and kept only just so much money and property as would enable him to give his soldiers their pay. One of his old generals, somewhat disturbed at the young man's audacity, said, "Sire, what have you kept for yourself?" He said, "My hopes." There is your forward-looking nature reaching out into the future, dominated entirely by its hopes and getting its satisfaction out of this going out, not knowing where it is going. Every man that follows a hope is going out, not knowing where he is going.

Abraham's case illustrates this. From a material point of view he had all the money that a man could want. He had flocks and herds; he had a position in his country;

his friends and relatives were all there. Why, then, should he go out on this adventure? And yet there was a side in his nature that wanted to travel. Flocks and herds, all those things of a tangible character, were associated with place. They stood for conservatism; they stood for the closing up of the man's nature to new impulses; they stood for inertia. But there was another side of the man that wanted to travel, wanted to go on this journey.

I had a fine old man in my congregation in Baltimore. He was eighty years old at the time when he came to see me one day and said, "I am off for India."

I said, "You are?"

"Yes."

"Well," I said, "don't you think it is quite an adventurous thing for a man of your years to be traveling around the world alone?"

"Oh," he said, "maybe so, but I just must see India before I die."

There was your man under the imperious necessity of moving from one place to another.

Now Abraham had in his soul something that was not content with what we call worldly success. When he would look out upon his broad acres, his flocks and herds, and think of his reputation in that particular community, he was fairly well satisfied with externals; but there was something in the man's nature that was not content. He did not want to increase his worldly holdings, he did not care so much to be a richer man; what he wanted was something different; not something that could be measured by money at all, but something that had to do with an intangible, uncharted world.

Do you know, my friends, that it is a very human thing? With all the money-grubbing in our country, I believe multitudes of men and women, certainly those that are in mid-life, are coming more and more to be tormented by a feeling that they are missing the bigger things after all and are reaching out, some with vision and some with blindness, after the intangible satisfaction that Abraham craved. They are inspired to attempt new things and to open their minds to new ideas, if by any means they might attain unto the satisfaction of this hunger within themselves.

So it was in Abraham's case. The whole movement of a physical, visible kind came soon to be a symbol to him of a spiritual quest, of a going out, not knowing where he was going, of a motion of the soul, of a movement in obedience to the need for unknown experiences and undreamed-of satisfactions, towards an as yet invisible and intangible something which he could not describe or body forth. How very human that is! There came to him the necessity for brooding and dreaming. We call it meditation. A voice came in the night, doubtless to disturb his slumber, or as he sat after counting up his gains, estimating his wealth or poverty perhaps, feeling himself poor by the things he missed. And as he dreamed he planned, and as he planned he began to move in obedience to a great voice, like the voice in Kipling's "Explorer,"

> "A voice as bad as conscience,
> Ringing interminable changes
> On one everlasting whisper,
> Day and night repeated so—
> 'Something hidden, go and find it;
> Something lost behind the ranges,
> Lost and waiting for you. Go!'"

So he set out, as an old man, across the uncharted wilderness to the new land of his dreams and of his desires.

That is a very natural form of growth, if you will think about it. Of course all our desires lie in the cradle of our hearts like little babies. Some grow larger and stronger than others, but they lie all together and need sustenance. And yet logically they seem to follow one another in a certain orderly sequence. The man satisfies his physical wants; the very next impulse is the æsthetic impulse; he desires to improve and to beautify his surroundings. That leads to the refinement in the matter of cooking, in the manner of dress, in the character of our houses, in the manner of our intercourse. All of these finer courtesies and polite arts of decent and civilized living are due to the necessity of satisfying the æsthetic impulse; and oftentimes we pay a great deal larger price in money for the satisfaction of that impulse than we do for the satisfaction of physical necessity. Then of course the æsthetic impulse borders very closely on the domain of intelligence. A man's intellect wakes up, he is conscious of being a thinker; and the desire to think, to dream and to plan awakens, as you see,

when man gets leisure, not only to cultivate his æsthetic desires, but his intellectual interests. And then in full florescence, and in glorious luxuriance sometimes, will flower out the spiritual ambitions and interests of the soul. After all, what we call the creative impulse of life, the impulse to make something, the impulse to put yourself so far as you can into something else, so that something else becomes the symbol of your largest self, becomes more dominant and more imperious than the mere accumulative impulse, which is simply the impulse to have or to possess things.

I do not think—I say it advisedly—that there is any lower propensity in human nature than the crude, crass passion simply to have things. It is the satisfaction of the creative impulse that is the master passion. I know an old man who works for a salary far less than that of a day laborer, as librarian in a great library. The library is possessed by a rich man who has not intelligence and culture enough to appreciate the gilding on the frames of his pictures, or the binding of his books. Yet this old man lives inside the books and he knows their authors and their content. Now which one of these men enjoys the riches? It is easy to see. After all, the accumulative impulse is by no means as imperious as the impulse to create.

Now it was in response to the creative passion that Abraham rose up out of the intellectual and spiritual sloth of his community, looked out across this charming and fascinating haze that hung on the edge of an untracked and uncharted wilderness and ventured out at a considerable loss of material possessions, taking enormous risks of various kinds, and yet satisfying his creative necessities.

It is an interesting contrast to note with what precision a man can describe his material wants, and with what extraordinary confusion he will attempt to describe his spiritual desires. If I ask a man, "What is your business?" he will tell me, and tell me at once; but if I ask him, "What are your spiritual aspirations?" he is apt to be confused. I remember very well in my first pastorate entertaining a number of crude ideas, as all young men do, about the extraordinary character of my congregation, and publicly announcing immediately after my installation that I proposed to ask every member in that church once every three months this question: "Are you growing in grace?" And I called in the course of time on a most excellent lady in the congregation and propounded this question. The silence was something portentous, a silence that seemed to me to last for over ten minutes. I never got an answer from her, and I never asked the question again; and I realize more and more that there is no more impertinent question you can ask a man than just that. I am willing to tell you about my business. I am even willing to have you look into my strong box, provided I have one, even if you are a tax collector. But I am not willing for you to go in and make a card index of my soul; for I do not know myself where I am going. "It doth not yet appear what we shall be:" says John; "but we know that, when he shall appear, we shall be like him." Ah, yes, but you see that is over in the land of our dreams; we are not there yet. And I have noticed this, that these saints who can describe heaven with such particularity, who are so well posted they not only know the numbers of the houses, but who is living in them, are sometimes strangely unfamiliar with God and the deeper experiences that belong to the shadow land, that shadow-haunted land of a man's dreams and desires. So, after all, you see Cromwell was not far wrong when he said, "A man is never so sure of his direction as when he does not know where he is going."

Over in Jeremiah you have these words: "They shall ask the way to Zion with their faces thitherward." If you were a mountain climber and were coming down the mountain, you would meet a great many pilgrims who were asking, "Where is the summit of this mountain?" And you would say: "It is up there somewhere. I cannot point it out because it is concealed." But the man coming down the mountain would know that these people were going to the summit because their faces would be set upward. And so it was in Abraham's case; it was the calling, the imperious calling of the intangible and unseen world.

Notice the nature of this longing. It was really a search for a spiritual background. Do you know how important a background is in life? Every man here who was a boy once has built a house, and in most cases the house fell down, sometimes to his hurt;

and the reason was he did not consider the relation of superstructure to foundation; he had no general background of life. Paul gives an illustration like that when he says to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." That is, when the Master Architect looks over your work, He will not say: "That wall bulges; it must come down. This superstructure is not in accord with your foundation; it is only a matter of time when equilibrium will be disturbed and you will have a catastrophe." But rather, consider the background of your life.

One of my friends said that on one occasion he saw a photograph of what appeared to be an enormous fence built out of poles, along which was coiled a sea serpent three hundred feet long. He came to investigate and found it was a fence built of match sticks, and the sea serpent was an innocent fishworm. The trouble was that the picture had no background. There was no way of comparing. That is really a picture of modern life. I do not think there has ever been a time, so far as I know from my reading, when men so needed background for their lives as now. All of us are busy. We are all trying to construct something, and something that will last, but in many cases we are painfully indifferent to the idea of spiritual background. The majority of men to-day are thinking in horizontal rather than in perpendicular lines. We talk a great deal about the progress of the twentieth century. If you are a careful student of human society you are obliged to confess that the terrible war that has just closed was the florescence, the inevitable fruit, of modern progress. It was bound to come, not in spite of, but inevitably because of, the way we were living. Why did Germany lose the war, and why did we come pretty near losing our own souls by not getting into it? Because we had no real background of life. Germany had an idea that she could build ships and make a great army, mere material efficiency, the accumulation of destructive, visible agencies, and go forth to conquer the world. She did not believe in the reality of that moral something that was burning around the world, as Isaiah says, like a consuming, devouring fire. She had no background, and therefore she failed.

I think that is the trouble with our educational conceptions to-day—I know I ought to speak very delicately and reservedly here; but the time is soon coming, if it is

Boy Scouts and Camp Fire Girls, Northfield, 1919.

not now here, when every man or woman who has a boy or girl must consider very seriously the drift and tendency of modern educational methods. Our modern educational methods are making trained minds rather than disciplined personalities. We are training men and women to think horizontally rather than in a perpendicular way. Our universities and colleges, some of them because of, and some in spite of it, are becoming more and more mere adjuncts to modern business, while wherever a man lifts up his voice in behalf of the classics, in behalf of a profound study of ancient and mediæval history, in behalf of any kind of discipline that will link up the modern world with the ancient world in order that we may get a conception of the continuity of human development, we find that man set aside in favor of what one of my friends has aptly called "Flexnerized education." This friend, on the day before he died—a classical scholar and a rare humanist—in an address delivered at Harvard before the association of university presidents, in which he took up the question, said that the modern man finds the race of life to-day too swift to allow for any dawdling. Then they bring in the story of Atalanta and how, because she tarried on the way to pluck the golden apples, she failed to win the race; "And yet," he said,—and I can see his eye twinkle when he said it,—"it is not recorded that Atalanta was disappointed with her apples." I would rather pluck a few golden apples by the way than be a rich man who has no conception of life above that of the beasts. And yet that is our American ideal of life. Our idealism plays around on the surface as the mists play around the top of a stagnant pool, but our whole nation is literally saturated with the idea that success is life. It is life without a background, and a life without a background is a life that is not worth living.

I often reflect upon a saying of Epicurus, a much-maligned man. Epicurus lived in a time very much like our own. He knew the tired business man, this modern person that we all know and lament; and he said this, "The business of most men in my day is a madness, and their rest a lethargy." Some of you wives know what that means, when a man goes downtown and works all day, makes a lot of money, comes home and sleeps after dinner. There you are; there is your lethargy. The only way you can wake him up is to excite him emotionally or sensually with a theatrical entertainment of some kind. What does that mean? That the real test of a man's life is not the way he works, but the way he uses his leisure.

I ask you, "What are you worth to the community?" and you tell me you are the president of a boiler shop, or that you are the cashier of a bank, or that you are a practising physician, or that you are running some kind of a corporation. That tells me nothing in the world about yourself. I am not interested in the things that encumber your life. What I want to know is what you are, and I can find out what you are, when you turn the key in your office door and come home at night, and I find out how you play. That tells me the range of your thoughts, the character of your sympathies, the real significance of your life. Aristotle said, and saying it he said what the Greeks all believed, that "Man 's first business is to live, and then to live well"; and to live well belongs to the leisure side of life, to this side that our modern, efficient people call dawdling.

What is needed, my friends, is to see this: that if this modern world of ours, caught unawares in this industrial stream, is ever to have pilots and navigators to get it out of the storm into the quiet harbors of God's peace, the Christian people with their vision of life and practical exemplification of their background of life must certainly be the leaders. I think that is where we are failing. Why, if a Christian to-day attempts to do what Abraham did, he will find a host of objectors. Well, there never would have been any missions, there never would have been any pioneer work in heathen lands, there never would have been any slum work, there never would have been any missions in small, unfashionable neighborhoods if there had not been men and women who dared turn their backs on the material comforts of life in obedience to an imperious necessity of the soul to go and identify themselves with those people; and in doing it you get the range of their thoughts, you get the highest altitudes of their sympathies, you come in touch with their unbroken peace.

I think that is the peril of the modern

Church. We have come through the world war. We have taken our share, we have done our part; but do you realize, my Christian brethren, how almost all the time during this war our thoughts, even in our churches, have been occupied with destruction, with the killing of men, with the destruction of the world's wealth, of the world's productive sources of supply? I wonder if the Church to-day is not in the position that David occupied, when after years of struggle and preparation he wanted to realize the ambition of his life to build a temple, and God said, "David, you cannot build it, because you have bloody hands; you have got to let your son build it." What does it mean? We have gone into this war in obedience to what we believed to be the highest impulses of human nature; I do not doubt that for a moment. It was a religious war in that it emphasized the fundamental principle of right among people. We have paid the price, some of us terribly overpaid it. And yet I wonder, now that it is over, when we see the country literally crowded with people so proud of themselves and so proud of their share in it that they do not seem inclined to indulge in any kind of self-examination, any kind of prayer, any kind of soul-searching before the throne of grace, whether this generation is fit to build the Kingdom, whether with these bloody hands of ours we have any right to touch the clean stones that are being built into the house that shall be God's temple. I do not know that, but I do know that we have got to return very quickly from noisy propaganda, from all this fussiness and business that has characterized the Church, from all this horizontal preaching that has simply to do with the mere economic phases or the social phases or the vague altruistic sides of life, and get back to the central sanctuary, where we are pleading for the living person of our Lord Jesus Christ, for His glorious, atoning work, and for the indwelling ministries of the Holy Spirit. Until we do that we shall never make the man in the street believe that we have got any vision of the unseen world.

Now Abraham had it. He went out not knowing where he was going. Suppose he had not gone out? Well, God only knows how the Jews would have started on their career that gave the world a Christ. But he went out not knowing where he was going. And notice this, that the very quality that blessed the man in all his experiences was a disposition to make sacrifices for something that he did not yet have in hand. Let me illustrate it.

Abraham had a very disappointing experience in Palestine, as you all know. God said a great deal to him about an inheritance for himself and his children, but he never got it. The only land the man ever owned in Palestine was the little bit he had to buy in which he buried Sarah,—God's acre. He had to struggle all his days with the inhabitants of the land. The man had his dark moments, his discouraged hours. He lost his illusions. He had to give up a great many of the symbols that were associated with material expectations. But the curious thing through it all was that the man was strangely content because he was learning the efficacy and value of that law which is at the basis of modern pedagogy,—the teaching of one thing in terms of another. If you wanted to teach a little boy that the world was round, you would not say, "The world is a sphere," because a sphere is an abstract idea that you hold in your philosophic imagination. A child does not know what a sphere is. You put a ball, a most familiar object, in his hand and say, "My boy, the world is like that ball, only bigger." But of course if you had to put that ball into his hand every time you wanted him to realize the world was round, you would say, "There is something the matter with this child; he must be an idiot; he cannot grow." The time comes when the child knows the world is round, without the ball. He comes to maturity.

That was exactly the way with Abraham. He was over there in Chaldea with his possessions. It was a ball, and he had been playing with it all his life; and God said to him, "Abraham, I will give you a bigger ball than you have there, and I will incidentally make you leader of My people"; and he went. But so soon as God promised him the ball He denied it to him; God did not give him the ball. And finally, after twenty-five years of bitter unattainment, He said: "Do not be afraid, Abraham; 'I am thy . . . . exceeding great reward.' Not flocks and herds, but 'I am thy . . . . exceeding great reward.'" And that is what

contented the man. Abraham discovered a bigger self than himself. He found that he could live and desire and aspire after things that were intangible, something that could not be bought and sold. And so the writer of this Epistle is able to say most profoundly and truly that Abraham was content to be a stranger and a pilgrim all the days of his life in a land that had been promised him as an inheritance. Why? Because he was learning to look for "a city which hath foundations, whose builder and maker is God."

There is not a gray-haired man or woman here to-night who has not in some sense found a city which has been a compensation for all the losses of youth. Many of us, I fear perhaps all of us, enjoy our illusions in youth, systematically discard them in mid-life, and then strive all through old age to regain them. We lose our illusions. We never get what we want; we never reach the pinnacle that we aspire to. We went out not knowing where we were going, expecting however to get something; and the more we thought of that something the more we made it the image of ourselves. But we never got it. But didn't we get something better? We "looked for a city which hath foundations, whose builder and maker is God." If a man met you, one of these practical fellows who could point to his riches and his property and his pleasures and say: "See what I have got out of life. Now, what have you got?" you would say: "My dear brother, for the life of me I cannot tell you. I only know I am looking for it. I believe it exists, but I cannot describe it to you." He would say: "Oh, this poor fellow is a fool. He is one of these spiritual men; that is all there is to it."

I would rather be a spiritual man than a business man and nothing else. The spiritual man does not know where he is going, but he knows Who is calling him. You see that is the difference. If anybody had met Abraham anywhere in the desert and said, "Where are you going?" He would have replied, "I don't know."

"Who sent you?"

"Oh, God sent me. More and more I am coming to know Him. I am knowing Him through my disillusion and disenchantment. But finally I am sure that when I do reach that city it will have an unshakable foundation; it will never disappoint." Isn't that true? I think it is.

Well, now, you see the power of that on our life after all. We have a wonderful advantage over Abraham in this, that we know very definitely a good deal more about God than he did; we have Christ. And yet what did Christ say to the inquirer who asked, "Lord, we know not whither thou goest; and how can we know the way?" I sympathize with that. If our Saviour had stopped long enough—perhaps He did, we do not know—He would have said: "Well, Thomas, I could not make you understand any better if I told you. But this is what I would say to you: 'I am the way, the truth, and the life.'"

Don't you see how God puts the emphasis always on the personal relation? He would not ask me to-night what church I belong to, or how long or how short my creed was, or what the character of the theology I had in my mind. He would want to know this: "How are you linked to Me as a growing personality? Have you learned to love Me? Do you really believe that service in My name in the world is your sole, sufficient reward?" That would be the test, the proof of the success or the failure of a man's discipleship.

My friends, we have all got to be travelers. Love the place where you were born or where you now live, cling with ever so great tenacity to the old, loved dwelling house, sooner or later you must go on your journey whether you will or not. The chief distinction of man is that he is more of a traveler than any other creature. But there is a world of difference between being a wanderer and a pilgrim. Look out of your window sometimes. I have done it many a time. Here is a man, a languid, careless fellow. He goes up the street and he stops and turns around, and looks around and turns around again. He may be looking at the side of the building; puts his hands in his pockets, leans up against the building. Then he goes down the street; then after awhile he comes back again and does the same thing. That man is a wanderer. He is moving, he is traveling, but he is not on the way anywhere. It does not make any difference to him whether he gets there at noon or at night. The world is just the same wherever he is.

Here is another man. You see him go-

ing with sure and firm step downtown. He knows the thing he is aiming to do. That man is a pilgrim; he is going somewhere. He does not know where he is going always, but he knows who is calling him. Do you know? Some of you have a better chart of heaven than you have of your own hearts. Some of you can tell me more about the golden streets than you can tell about the vast experiences that belong to the man that is still in the wilderness. The chief distinction I believe, after all, of the growing saint is an increasing uncertainty as to where he is going and an increasing certainty as to Who it is that is leading him. Abraham went out not knowing where he was going, but because he knew that God was leading him he came at last to find his peace.

So God calls us, some perchance like Bunyan's Pilgrim, sick and weary with the City of Destruction, with its gross pleasures, its noisy streets, its crude and vile interests. We ofttimes seek the wilderness, not so much because we are going somewhere as because we are going from somewhere. We have to be led. And others press on as Abraham did, because they feel the full surety that beyond that uncharted wilderness there is this "city which hath foundations, whose builder and maker is God."

Go forth then, O pilgrim, on your journey, believing full surely that you will reach your goal before the night falls.

II. THE CAREER OF JACOB: THE STRUGGLE FOR TWO WORLDS.

Jacob's story is very familiar and it is very easy to remember for two reasons. In the first place, because he was one of that rare class of men whose life was split in two by a great and unforgettable experience. Like Paul and Luther and John Bunyan, his whole career was a comparison between before and after. And in the second place, the strategic stages of his growth are intimately associated with places, with Bethel, Haran, Jabbok, Shechem, and Bethel again. You follow him around that circle and you know the man pretty well.

Now let us begin with the beginning. And remember, that we are trying to understand how God broke and remade an eminently successful man and a man of very modern type. Jacob was one of those unfortunate men whose greatest misfortune in life was his early success. His first successful venture was his bargain with Esau, and in that bargain he discovered two extraordinary capacities in his own nature. First of all, he discovered that he had an immense capacity for a spiritual world. He believed in the birthright. He wanted it because he wanted power in a spiritual sense; not what you call spiritual, of course, but what was spiritual in his own estimation; and he realized that he could so intensely believe in the value of that intangible and remote something which lay out there in the shadow land of the future, that, to get it, he could sacrifice somewhat of material gain in the present.

But he also discovered his power over men. He immensely enjoyed entrapping Esau. And why shouldn't he? Because that is what Esaus are for, like grindstones for the sharpening of the steel. He discovered his power over this world, and so the man's whole life—and it is very like the life of modern men—consists in a struggle between those two conceptions, those two worlds. There is a world of tangible visibilities, made up of the appetites and passions and sensations and the enjoyment of the material state. And there is the world of spiritual aspiration, of inner conscious thought, of unseen and eternal relationship. And these are constantly at war in the soul of man.

You have that struggle intimated and characterized in various phrases in the ancient philosophies; in Plato, for example, in his beautiful description of the soul as a charioteer driving the two horses, one a heavenly steed that seeks ever higher latitudes, and the other the earthly, sensual, arrogant sort of a creature that is always trying to get down to the level of the earth; and it is the struggle of the charioteer to get through the world with those most contradictory and contrary animals.

Of course you have the contrast in the Scriptures between the flesh and the spirit, the struggle between the earth-centered and

self-regarding motives, and those spiritual and unselfish aspirations that haunt the soul of even the most carnally minded man. Now you have them strongly accentuated in the career of Jacob at the very outset of his life. He was not one of these fickle persons who would take up an adventure on the surface, but once having selected the objects of his struggle and his life, his whole subsequent career would be devoted to the actual achievement of those ends. He was one of those tenacious, earnest, striving, energetic sort of personalities that would never let a thing go until he got what he wanted out of it.

His venture with Esau led to his having to leave home, and he started out on his journey. His mother thought it would be a good thing for him to spend a short vacation over there in Haran, and on the way he had his experience at Bethel. I have no doubt that Bethel experience, when you can disassociate it from some of the sentimentalities that are oftentimes connected with it, is rather a startling thing because it is quite paradoxical. Why should a man who ought in all conscience to be very sorry for his sins and very unhappy about them go to sleep and have a vision of angels? That seems quite contrary to Christianity or to common sense, as we say. Yet here is a man who ought to have been suffering from insomnia, who ought to have been worrying about his sins, but who instead was dreaming of angels. And when he woke up he said, "Surely the LORD is in this place; and I knew it not." He meant by that, "The Lord is in this whole experience, and I did not know it until now." The reason is that he was a young man, comparatively, and the young can pass very easily from one world to the other without any seeming contradiction. A young man can go from a full meal of sin into a most saintly relationship. So Jacob had his dream of angels, and that seemed to indicate in spite of the man's rogueries, that the spiritual purpose of his life was in the ascendant and that he was, after all, quite worthy of his great ancestry.

So Jacob goes over to Haran for a visit of a few weeks, which, however, lengthens out into a stay of more than twenty years. During that time we find him very patient and laborious and industrious, quite loyal and quite obedient, and capable of loving a woman intensely and making great sacrifices for her. More than ever, we find that he is naturally one of those men who make everything successful that they take hold of. He begins to get rich, slowly at first and then more rapidly, until we find growing up in his consciousness the feeling, not by any means to abandon his religious aspirations, do not forget that, but simply to defer them to a more convenient season. First, he will possess himself of this world. He will accumulate a competence, a fortune, and then he will return to the old land and resume the rôle of religious leader. But, as his fortune grew, he got to the point where he liked to see it grow, and where he enjoyed the game, not because of the love of money, but because of the exercise of power attached to it; and we see him practising all the shrewdness and all the trickery that went to the making of his initial start towards success,—a most promising sort of a man, with the acquisitive faculty very largely developed.

There is a touch of humor in that story because of the impression he gradually made on Laban. Laban was an Old Testament outsider. He did not care to be religious, himself, but he liked to have a religious man in the family. You remember when Jacob declared his intention to go home now since he had got all that he needed, Laban said: "Why should you leave me? I have learned from experience that God seems to bless everybody that has anything to do with you," remembering all the time, of course, that Jacob was systematically defrauding him, although he could not put his finger on anything with which to find fault. Then when Jacob finally decided to leave him, he did another thing that was quite illegal and immoral. Laban goes after him, this time, saying, "I have got him now, and I am going to make him pay for it." But Jacob met him with such a humble and submissive air, that the old fellow was made to feel he had done something very injudicious and very indelicate, and bade him go with God's blessing, "The LORD watch between me and thee, when we are absent one from another."

You see the kind of impression Jacob was making on this outsider, this man who somehow or other believed that to be a godly man even in pretense was a very

profitable sort of business. Had Jacob lived in our day, I am frank to say I think he would call himself a pragmatist, because the pragmatist believes that the true is the useful. If a lie is a useful thing, that is, if it is useful to you, it is all right, believe it. If you are a philosopher there is no moral harm in it at all, but if you are unfortunate enough not to have enjoyed this modern culture, you of course are simply an ordinary liar and sinner. Now Jacob reasoned in that fashion; he so persuaded himself. And that is the way Laban looked at it. He said, "Why, this man is successful, and that means that God is on his side; therefore if I can keep him in my family, God will have to bless me, for there will some droppings fall on me along with this plethoric shower of blessings that are falling on my blessed and most puzzling son-in-law." There are plenty of men like that to-day. Now we see that Jacob is a very modern man, the kind of a man we get to know in business. If he had lived in our day he would have been a captain of industry, a trust organizer, and quite active in politics, a man always and prevailingly successful.

At last the time came for him to return. That is to say, he had reached the stage in his experience over there where he could say to himself: "I have made my fortune. I have reached that point where I am independent. I will turn back to the old land and resume the rôle of religious leader. Having made myself master of the tangible and visible world, I will now return to make myself master of the intangible world and realize upon my early investment when I purchased the birthright from my more unfortunate and less discerning brother." So he turns back, not, you see, like the prodigal son, going back home with a feeling of demerit and disgrace, but, rather, with all the assurance and satisfaction and impudent arrogance of a self-made man. And this is the way he reasons: "Why, managing this birthright and all of the so-called spiritual invisibilities that lie back of it is just the same kind of business as managing flocks and herds, and Labans and Esaus; there is no difference in the world." He reasoned that his career and a series of principles and practices that were eminently successful and useful in one sphere of life would be equally successful and useful in an entirely different sphere.

That is a very modern point of view, but it is by no means confined to that. Socrates used to hear of it in his day, and though he was the wisest of men it puzzled him a long time, he said, to find out why they did it; and he went around listening to conversations of other men. He came back saying: "I came to this conclusion. I found everywhere good craftsmen and good artists and good artisans, men who could make shoes and boots, and build boats, and fight battles, most excellently; but they reasoned that because they could do these things they therefore were in a position to settle all the affairs of the universe. Now I know that is not true, but I do not find that anybody else seems to know it or recognize it, and perhaps therein lies my wisdom."

There is your modern man. We know plenty of business men who think because they can make a tin pan better than their neighbor, that they know how to run a church, they know how to order the universe, they do not need to learn anything. Why, they do not need to consider what is called classic learning, that is obsolete. They know the world, and they know how to get along in the world. There are powerful, busy, arrogant, impudent, self-made men, with no culture and not the slightest perception of spiritual realities, who imagine they can go out and give the best part of their lives to business life, and then turn back and go to work in the Church, and that the same principles are going to make them as successful there as in the other domain. Any minister who has anything to do with these modern Jacobs knows they are dead wrong, but he also knows it will take something more than a man to make them believe it.

That was Jacob's frame of mind. Was he fit for this job? Not at all. And yet he does not seem to manifest any sort of doubt. He sees no contradiction between religious leadership and those moral compromises that had characterized his successful life. He is prepared to give very liberally to the, shall we say, causes of religion, but not one penny for restitution. Never will he admit that he has ever done Esau any wrong, or that he has hurt his father and his mother, or that he has

sinned against the invisible sanctities of that covenant relationship. No penitence, no sense of wrongdoing. If conscience ever troubled him he would silence it by saying, "My success has canceled all my past obligations." That is very human. And as he went along on his journey, angels began to cross and recross his path; and I can imagine him saying: "Why, this is to be expected. Why should I not, Jacob the eminent and successful leader, the owner of the birthright, and the inheritor of all the covenant promises to my grandfather Abraham, and my father Isaac, why should I not be met with an escort of angels?"

But Jacob did not know that these angels were leading him to the judgment seat of God. He did not realize that the very presence of those angelic ministers was an intimation that a terrible and trying experience lay just ahead. He never thought of it then. So he gets back to the old land. Before we leave him, let me remind you here that we are on very modern ground.

I have been reading a book recently, called "A Memorandum of the Conduct of Universities by Business Men." The title of it is "The Higher Learning in America." And I think another book ought to be written, "A Memorandum of the Conduct of Churches by Business Men"; for to-day the largest single asset and the largest single hindrance of the Christian Church in America is the influence of business men on religion. These self-made, successful men, who are thoroughly convinced that horizontal and display movements are the decisive movements of the world, and who come with those same earthly and sometimes quite materialistic conceptions to apply them to the Church of God, are doing more than any one influence I know to neutralize the spiritual power of the Church. They are Jacobs, Jacobs before the brook Jabbok experience.

Jacob comes back to take up the life of religion. He is going to reorganize, shall we say, the Church. He is going to do all kinds of wonderful things in that land. He is going to branch out socially; he is going to enter into the industrial problems; he is going to adjust quarrels between the people of God and those heathen people; he is going to see to this and see to that. He has it all worked out. And if he had lived in our day he would have been followed by the everlasting clatter of typewriters, and by filing cabinets and all the paraphernalia of modern business. There he is.

You can see at once that God needs this man and needs him badly, He always needed him. But you can also see that before he is going to be of any use he must be broken into bits and remade on an entirely different line. You can also see, as far as the human line is concerned, that there is not a man or a collection of men in his time that can break him. I do not know myself how we are going to handle this man. You cannot organize him out of existence, because he can beat you at organization. You cannot talk him down, because he is absolutely impervious to any line of reasoning. The only thing to do is to turn him over to the merciful arm of the Almighty, and let him be smashed into bits and remoulded on more spiritual lines. That was exactly the kind of thing Jacob was going into, but he did not know it, any more than our brethren to-day know it. God needs this kind of men in all ages, but He never has been able to do much with him until the man has passed through a very serious transformation.

Jacob reaches the Jabbok, which formed a critical stage in his life. The Jabbok was an insignificant little brook; its importance lay in the fact that it was the border line of the Holy Land. He was at the very threshold of his religious career, reaching the stage of his later adventures and exploits. And as soon as he reached this line this was his thought, "What are the forces, the aggregate forces in the world that are prepared to dispute with me the carrying out of my mission?" They were all reduced to one, Esau. Esau had been over there for twenty years, growing in a fashion as Jacob had grown. He had probably been nourishing his grudge. What about Esau and his disposition? Was he going to dispute his entrance into that land? If so, how could he make him his friend, or, at any rate, how could he render him harmless? So he sent some scouts to view the land, and they came back with terror-stricken faces with the news, "We saw Esau out there with four hundred men." Four hundred men meant clubs and bludgeons and broken heads, and that was something Jacob did not want to be mixed up in.

Now see what Jacob did. He prayed.

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The man had a gift at prayer. And that prayer of Jacob is one of the greatest bargaining arguments in the Bible. He reminds the Almighty of the women and the children, the little babies. He does not say, "O Lord, I am responsible for exposing these women and children and babies to this man's anger"; not a word about that, but he reminds the Lord that He must especially remember that there are little children and women and babies, helpless people in that crowd, and therefore He must take care of them, and poor humble Jacob, who is just nothing but a worm, you know. But all the time you know this man's mind is not so much on what God is going to do as what he himself is going to do with Esau. He is meeting all the proprieties and all the requirements religiously, but all the time his mind is just as busy as your mind and mine are sometimes even when we are praying, with some kind of scheme that we are working out to get the better of our enemy.

Then comes his idea. He divides his group into two bands, saying, "If they get hold of one, the other will escape." Then he sat down and reasoned thus—and this is the way the strong man enjoys manipulating small personalities:—"Small men like Esau are susceptible to two very powerful temptations: they are vain and they are avaricious. Appeal to a little man's vanity and a little man's avarice, and in most cases you can do anything you want with him"; which is perfectly true. So what does he do? He picks out of his flocks and herds the choicest types of every animal he has. He divides them up into a number of bands. Here they are, fat and sleek and well fed; highly favored and most appealing, they must have been. He puts at the head of each of these two groups of cattle a group of men, and he says to them, "You string yourselves out along the road; keep a sufficient distance between groups so that only one can be seen at a time." At the head of each one of these processions of gifts he places ambassadors, who will come into the presence of Esau, and when Esau says with a sort of exclamation of surprise, "What does all this mean?" they are to say, "These are for my lord Esau from his servant Jacob, who is coming along just behind."

Imagine the scene for a moment. Here is Esau with his band of four hundred men.

He has been nourishing this grudge against Jacob for twenty years; he is just as poor, tattered, ragged and hungry as he was twenty years before. He has not got along in the world at all. It is the same old shiftless Esau. And there comes up over the brow of the hill those droves of cattle. Esau has never seen anything like that in his flocks and herds: perhaps he has never had as many cattle in all his life. And he asks, "Where in the world do you come from?" And they reply, "These are for my lord Esau, from his servant Jacob, who is just behind." And before he can get over the surprise of that, another drove comes over the brow of the hill, then another and still another. Well, it was not in that sort of human nature to resist such an attack.

Jacob never took the trouble to inquire how the thing was going to work. He knew very well it would work absolutely. So what does he do? The first thing he does, as the shadows lengthen into the night, is to send his women and children and babies, these helpless, defenseless people, across the Jabbok into the disputed territory. Then he sits down there beside that brook; and the night comes and the stars and all the mystic charm of that dumb and yet speaking silence that only the desert soul knows, and he sits there and enjoys immensely the fruits of his victory before the battle is fought.

You know the story, that is, the Divine side; but every Divine story in the Bible has a human side. If God had struggled with Esau until the end of time, Esau never would have known what it meant. He would have mistaken that being for a ghost. But Jacob was an odd sort of personality, and because there was a certain sort of psychological change taking place in the man's conception of life, even while he sat there trying to enjoy his victory—because of that, he saw what God meant in that struggle. Let us see if we cannot get at it.

The first thing that happens is this. He had the experience that Isaiah mentions in that beautiful but perhaps unfamiliar verse, "The twilight that I desired hath been turned into trembling unto me." There was an Oriental, who looked forward through the heat and burden of the day to the twilight hour, when he could go after his evening meal to the roof of his house and sit there in the deepening shadows and be alone with himself and meditate, as we say, the pleasant thoughts. He desired that twilight hour, and yet when the hour of meditation came it was turned into trembling unto him, because the thoughts he had were of such an unpleasant character that all his peace was gone. Now that is what happened to Jacob. I can imagine him sitting there watching the stars wheeling in their courses, and thinking of all the great schemes he had, and how he was going to grasp this higher and this better thing of power that he had been dreaming of for twenty years, and what it was going to mean to his family of children; thinking of his social position, the satisfaction of his religious aspirations, the realization of his earthly ambition. And then gradually there began to bite into his soul like an acid, this malady of self-examination and critical self-reflection; and he was overcome, for the first time in his whole life, by a nameless dread of life. He found himself unsure. He began to doubt his whole conception of life. He reasoned: "I have flocks and herds and earthly position, but after all, is this the prize of life? These things have no permanence; they are but parts of the phantasmagoria of the world, the changing and shifting scenery of the external life; they have no organic meaning and significance for my inner life. Perhaps, after all, with my scheming and bargaining I have missed the big thing." And then he began to feel self-accusation. He began to feel that somehow or other his whole past life was crooked, and that all his success was but the visible symbol of his own godlessness, his own unfitness to live.

You cannot always say to the soul what the fool in the parable said, "Soul, thou hast much goods laid up for many years; take thine ease." You cannot satisfy the soul always with that kind of reasoning. And so it was with Jacob's soul. He could not be content with that feeling. His soul could not eat these flocks and herds; it wanted something else. He did not know what, but as he thought of it he began to feel the emptiness and the bitterness of his success; and then came this self-accusation, this strange inaptitude of this hitherto competent nature. But he said to himself: "This is morbid; this is folly. I will shake it off."

You can see him rising, girding up his loins, and grasping his staff, and plunging into the brook. Then down out of the shadow land above him came this great arm of the unseen guardian of the land, gripping him; and there you see him struggling and fighting. If he had been a weak man he would have quit right there, but he fought on and struggled and struggled until the dawn came; and then there suddenly broke into his consciousness a feeling that "This is God. This is the meaning of that birthright. Who would have thought it? That thing I cheated Esau out of. This Thing that grips and punches and crushes and breaks and disappoints and shakes me all to bits, this Thing is God that has hold of me. Oh, oh! Life, how bitter thou art! How disappointing thou art! Thou art to me a deception and a snare! The birthright! And those angels, those angels that I thought were taking me to my throne, were leading me to the judgment seat of God. What a life it is!"

Then came the feeling: "I will see this thing through to the bitter end. If this is God, I will find out Who He is, what He is, and I will know it to the very depths of its meaning." And he said: "I will not let you go until you tell me your name. What is your name? What is the meaning of your nature? What is the nature of my life in relation to yours? 'I will not let thee go, except thou bless me.'"

It is an unusual lack of insight, I think, to regard that as an illustration of prayer. It is not prayer at all. It is something intensely elementary. It is one of those great substantive struggles of a strong, first-class nature to get at the secret of existence. He would go to the bottom of that thing, and he knew that he could not go to the bottom of it without loss. And when he found himself, having learned the secret by name, falling out of the arms of his antagonist, his thigh was broken, and he was a maimed man for the rest of his life.

Now stand there for a moment with that family of his. They had been out there all that night; and those women had had trying thoughts. They did not know all of these plans, and they did not know what would happen in the night. "Where is Jacob? Where is the master?" said the employees and the servants. And they look down the road, and see this prematurely old man. His beard is all splotched with dirt and slime; his garments are dirty and trailing in the dust; his staff is broken, and the old man is dragging his leg as if it were paralyzed. Can this be Jacob? A broken man, but a man with a new passion and a new vision.

How I have wished for a Jabbok experience for those splendid, successful men who in these modern days are running our Christian churches; only unhappily they travel now by airplane over the Jabbok, and ofttimes miss the guadrian of the land!

How did this thing influence Jacob's subsequent life? One would say that a man who had had an experience like that would never have any more struggles, he would never have any more crookedness in his life; but would just go right on from glory to glory and from star to star. That is not the way life works at all. A vision of God never does away with the necessity of struggle to realize it; a vision of God is not the end but the beginning of an intense struggle. And Jacob's struggle with God was the beginning, although he did not know it then, of a series of struggles more intense, more bitter, and in some respects more disappointing than anything he had ever had in his life.

What happened to Jacob? Jacob said, "I am going to Bethel." And as he said that he heard God saying the same thing. Now what did he mean by that? It is this: He wanted to visit the haunts of early vision. He wanted to begin his new life in the old place where he had first known the sanctities which he had subsequently lost. Isn't that natural? We sing that hymn of Cowper,

> "Where is the joy I once possessed,
> When first I knew the Lord?"

So he said, "I will get me back to Bethel, back to the old place where I first saw the Lord." That is a very natural thing.

So he started for Bethel with all his family and all his possessions, but he went through Shechem, and its fertile fields aroused his businesslike capacity, and he said: "Well, look at these fields. Was there ever anything like this in Haran? How the sheep will grow out here! We need not be in such a great hurry to get to Bethel. We have plenty of time. We will just stop here awhile and graze our flocks

and herds." There you are. The influence of a lifetime habit cannot be suspended by any kind of religious experience. God does not treat us in that easy way. Now you see the old bargaining Jacob coming to the front temporarily. Jabbok dropped into the background again. So they settled down there, and they grazed their herds; and of course they were successful. But there were other things in Shechem and that vicinity that were quite different from anything Jacob had had experience with. His children were getting along to the years where they begin to be interested in the world, and the world begins to take part in their education. And Dinah had a disastrous social experience that involved him in a broken heart and in a bitter struggle with the inhabitants of the land.

Do you know that is one of the bitterest things in modern life? When I see these successful men moving heaven and earth every day to make money, and putting a little further off into the future their religious responsibility, allowing family worship and private prayer to go out of their homes, and even letting the blessing go; and these handsome, delicately nurtured women moving heaven and earth to give their daughters a social career, and thinking more of that than of their souls' salvation, dwelling in Shechem in the tents of wickedness, and yet all the time saying, "Some of these days we are going to Bethel," I cannot help thinking of this bitter truth of life. It is easy for us to give our vices to our children; we rarely give them our virtues, and we never give them our visions. What did Dinah know about Jabbok, that midnight struggle? Not a thing. And this poor inexperienced girl got into terrible trouble there in Shechem. It led to war and murder and blood and lust.

Then Jacob felt so insignificant, and he said: "Now look here, Rachel, I am going to Bethel by the straightest road. Let us take an inventory of our possessions and see what we have, see if we cannot lighten our baggage and get rid of a little of this useless impedimenta and take up our pilgrim life." And the first thing he discovered was that he had a lot of strange gods in his baggage. Those strange gods got over the Jabbok, they got by that vision. There were bags of strange gods there, and Jacob did not know it until he made up his mind to go to Bethel, and it had to be the ruin of a daughter to make him realize it then.

Overhaul your baggage, O pilgrim, to-day. You will find therein—oh, perhaps some kind of Christian Science god, or you will find all the vaporings and vagaries of the psuedo-psychologists who call themselves psychologistic rationalists. You will find all kinds of those blatant, clever tomes on American philosophy that you call pragmatism and pluralism. You have all kinds of queer isms stored away.

Jacob said: "We will get rid of these strange gods. We will get back to the law and the testimony. We will put our feet on those great unshakable certainties that we know to be true." Then he said: "Put on clean garments. They are the symbols of our changed life." Some of us do not resemble pilgrims. And no man ever went in a parlor car to Bethel, never. There is only one way to go, and that is usually on foot, sometimes on your knees. But he was going to Bethel. And so with poor broken Dinah and with all those scars and those broken and distorted ambitions, you see him coming, limping and halting, with a puzzled, troubled, but probably a fairly contented family at last to Bethel. He reaches Bethel, and he goes into the field. Nothing seems to have happened in those years. "There is the old stone. I pillowed my head on that stone," he would say. "And just here the ladder came, and there I saw the angels, and here I heard the Voice."

Do you know, my friends, you cannot repeat your old emotions, but you can restore your old relations? I remember visiting in the South the scene of a short sojourn of my childhood. When a very small boy, I went to this old plantation, where there were still lingering slaves, because so warmly attached to their masters. I remember the building of a wonderful house by the children, beside one of the log cabins; and the chief support of one end of that house was a big railroad spike. I remember how I enjoyed seeing it driven into the logs. I went back there thirty-five years later. The roof of the old house had fallen in; grass and weeds were growing through the rotting floor. The arch of the old fireplace had fallen down, and rank weeds and grass had grown up around the

place. The old faces had gone long ago. But there was the old spike still there; and as I looked at it there grew out of the side of the wall the playhouse of the children, and I saw their young faces and I heard their glad voices, and the old relation was renewed in the heart, but not the old emotion.

And so we come to our Bethel, sometimes reading the very message of God in the tears of our children, that life does not consist in food and raiment and drink. Life is something spiritual, and it is founded upon a sincere relation to God. And so He brings us, as He brought Jacob, through fire and through water into this large place of the soul, and we find our kingdom when we have lost ourselves.

(TO BE CONTINUED.)

"COME UNTO ME."

Rev. G. Campbell Morgan, D. D.

REV. G. CAMPBELL MORGAN, D. D.

Come unto me. Matt. xi. 28.

You all know how wonderful is this call of Christ. Think in the realm of your own experience, go back over your life story. In childhood you loved these words. I have an idea that if I tested this assembly of Christian men and women, in all probability I should discover that the great majority of you committed those words to memory among the very first you ever learned in the New Testament. I repeat that in childhood we loved them, for there was something in them of the sweet restfulness of a mother's lullaby. As we left the days of childhood behind us, and those golden days came, the days of youth, when the fingers of morning are forever busy laying their gold and vermilion upon the eastern sky, the dreamy days, the days of vision, we loved these words with a new and different love. We then found something in them of the note of high heroism, something about a yoke and a burden. As those days passed, and we came on to the drab days of life, the days when the burdens pressed upon us, we loved them as we had never loved them. And some of us expect at eventide, if our Lord shall still delay His coming, to pillow our heads upon these very words, and wake to look into the face of Him Who uttered them.

I do not propose this evening to preach from the text in its entirety. I but remind you that in it we have Christ's call to overburdened humanity, feverish and almost fainting underneath its load. In it we have also His one full, inclusive promise to overburdened humanity, "I will give you rest." *Rest,* not cessation of work, not indolence. Cowper was right when he sang,

"Absence of occupation is not rest;
A mind quite vacant is a mind distress'd."

Rest is what the Lord promises and that is poised and peaceful strength. The words that indicate the way into that rest are these: "Come unto me."

Now I am almost in difficulty. To interpret the meaning of these words to this assembly seems to be a work of supererogation, something entirely unnecessary. You know exactly what these words mean. And yet, has it ever occurred to you that

there are multitudes of people to-day who do not know what you mean when you tell them that Christ says, "Come unto me"? And I am going further, to say that I believe there are a great many Christian people who, if they are asked by a man outside the Christian experience what they mean by it, cannot answer intelligently.

Let me then talk with you for a little while about this appeal of Christ, and what it means to us in this present day. There are men who will say to you—perhaps you have hardly met them, and yet I believe they are all about you—"What do you mean when you say 'Come to Christ'; and what do you mean when you tell us that Christ is to-day still calling men to Himself?"

We have a Sunday school hymn in England—I am sure you have it here also—written by Mrs. Luke:

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold.
I should like to have been with them then.

"I wish that His hands had been placed on my head,
That His arm had been thrown around me,
And that I might have seen His kind look when He said,
'Let the little ones come unto Me.'"

It is a beautiful hymn for childhood, but there are men who are saying the same thing in effect, although they are no longer children. They are saying: "If we could see your Lord Christ, if we could hear Him, we should understand what you mean. What do you mean by coming to Him?"

I am afraid that sometimes when we have tried to answer we have said, "Well, coming to Him means joining the Church;" and it does not. We have said, "In order to come to Him you must come out in an after meeting, stand up in an inquiry meeting, go to a penitent form, strike the trail." I am not criticising any of these methods, but a man can do the whole of them and never get to Jesus Christ; and a man can come to Jesus Christ without doing any one of them.

When our Lord first uttered these words it is perfectly evident that they had far more than a physical meaning. A man says: "If Christ stood here in the Auditorium at Northfield, if perchance in bodily form we could see Him as those Judæan crowds saw Him, and He said, 'Come unto me,' we should know what He meant; we could get to Him. It might be difficult, but we could crowd to Him, we could reach Him." But, my friend, do not forget that when our Lord said that, He said it to men who in the sense of physical nearness had already come, and yet He said, "Come." There was an occasion when He said, "Ye will not come to me, that ye might have life," to men who had come; they were there; they were jostling each other, they were crowding upon Him, they were thronging Him, they were pressing Him; and He said, "Ye will not come to me." It is perfectly patent that His meaning then was other than that of physical nearness, and His meaning then is His meaning now. Shall we try to feel our way into it for a few moments?

I want to say three things.

First, Christ is available to the human soul. I am not going to argue this doctrinally, neither am I going to prove it from Scripture, but I want to talk about it.

Secondly, I want to ask how men may know when Christ calls. You and I are telling men that Christ is calling them. They are saying: "We never heard Him. We have heard you preachers say He is, but we have never heard Him. We have never heard the voice of Christ. We have simply heard from you the declaration of a Christ Who, long ago, did say something, and you say He is saying it still, but we have not heard Him." I want to say to-night that that is not so; that the men who think they have not heard Him, have heard Him.

And that will lead to a third matter, which will be dismissed in a very few sentences: How we are to come when He calls.

First, I say, Christ is available to human souls. Here let me speak in the realm of personal experience. It would hardly be correct for me to say that I am more sure personally of the reality of Christ than I was five years ago. But I am going to say to you that during the past five years I have had more proofs of the availability of Jesus Christ to the human soul than I had had in the whole course of my life before.

It fell to my lot during the last two years of the war to be free from the responsibility of a pastorate or of a central church, and during that time I traveled in my own land, north and south, and east and west, stayed in all sorts of homes, and mixed amongst the people of my land, high and low, rich and poor, all sorts and conditions of people. And I want to say one or two things to you about what I saw and what I felt.

It was impossible for any man to travel up and down England during those two years, if he were not an entirely hardened, callous man, without almost knowing what it was to have a broken heart. There was no city, there was no town, there was no village, there was no hamlet, in which one did not come face to face with sorrow. We have passed through terrific times. Well, now, why refer to it? I do so for purposes of illustration.

I have said sometimes to my friends, let me say it to you, that in my own view the awful burden of this war rested finally upon the motherhood of our land. Men knew suffering, men knew pain, men knew anxiety, men knew turmoil, men knew agony; but the last burden of it all lay back on the hearts of the mothers. As I traveled here and there I met mother after mother, mother after mother—oh, not here one and there one, but scores, hundreds of them. I have seen these women. I have seen them, not hard and callous, but suffering, and yet I have seen them strong. There are times when it is difficult to talk, and the supremest eloquence is often that of silence in the presence of sorrow. Yet sometimes a mother would talk to me, and I would talk to her; and again and again I asked this question, "Dear woman, tell me, how is it that you are so strong and so brave?" In one home that I think of now, a home from which four boys were swept out, I said, "How is it that you are so strong and brave?" And I got this answer, and in spirit I got it again and again, "Well, I do not think I could have borne it at all, if it had not been that Christ was with me." There is nothing remarkable in that, is there? Isn't there? Think again.

I ask you and I ask any man, I ask the man who asks me these questions about Christ, Were all these women deluded? Were all these mothers, multitudes of them, who stood right up against this thing, suffering and yet triumphant in their sorrow, and who told me that they were able to do so because Christ was with them, were they wrong? Was it all hysteria? Do not try to make me believe that. I tell you, I saw the availability of Christ to the human soul proven over and over again by the heroic strength of motherhood, smitten, crushed, broken, and yet triumphant. No man can persuade me that this thing is a myth, after the things my eyes have seen.

Look out over the same five years, and not mothers only, but fathers, were living under the strain of perpetual fear. In the kind of a life I have lived for a good many years I have been quite familiar with our buff envelope, in which the telegrams come. A telegram was a commonplace. But there were two years in which a telegram was never put into my hands without my having to pull myself together before I dared open it. There we were everywhere, multitudes of us, and yet men went straight on with their jobs, and stood up against things and did it strongly. I talked to many of these men and I said, "How is it you can keep up?" Constantly I got the same sort of answer, "We know the secret of things, Christ is with us, and Christ is with the boy." Were these men all fools?

Once again, think of the way our boys faced death, your boys and ours. Now that is a difficult subject, I mean that it is difficult in this way; we shall never know, this side, all the stories of how they actually went to death. But ever and anon, some of them were in the very place and presence of death, and yet have been spared, and from this boy and that boy, or from the testimony of those who remained when others passed on, we have heard stories of how multitudes of our boys faced death. Some of them died; some of them came back out of the very jaws of death. Let me tell you one story which will suffice to illuminate the whole area of which I am thinking.

He was a Scot, just a braw laddie, terribly wounded; and the great surgeon, who was a Christian man, said to him, bending over him: "Jock, lad, I have to operate; and I think I ought to tell you, if I don't, you will be gone in twelve hours; and if I do, you have one chance in a hundred of

living through the operation. Have you anything you want to say to me?" And the boy looked up and he said, "No, Doctor, just get on with it."

The surgeon operated, successfully. Jock is alive to-day. Three weeks after the operation he lay, hardly able to move, and an old friend of his came to see him, and in course of conversation said to him, "Jock, lad, how did you feel when you knew almost certainly you were dying?"

He said, "I felt all right."

"No, but I want to know just what you felt."

"I felt all right," he said.

And his friend pressed him. "But," he said, "Jock, you know he told you you had only one chance out of a hundred, and when you took that anæsthetic it just meant you were really dying so far as you felt. There was only one chance out of a hundred. I want to know what you felt."

"I felt all right," Jock said.

The friend said, "Can't you tell me any more?"

"Yes," he said, "I will tell you what I mean. It was nothing. I knew it was all right. I knew whichever side I came out there would be a welcome for me. If I came back, mother was here; and if I went there, Jesus was there."

That is only one illustration. I could multiply them. There are other men here who could tell you stories like this. Were these boys all wrong? Were they all deceived? Is it all a myth? Nonsense, man. I tell you, Christ is available to the human soul. Those mothers found Him and were strengthened by Him. Those men were held in courage, in times of haunting fear, by the Christ of God. Those boys went out to death, those who went in faith, in a consciousness of His comradeship which was the consciousness of a supremer fact than death itself.

Did you talk to any of those boys who came home, your boys? When our boys came home on leave during the course of the war they never wanted to talk of it. You never heard them telling about the horrors of the trenches. That was reserved for brilliant journalists who paid visits out there and made money out of the things they wrote. The boys did not want to talk about that kind of thing. But perhaps the night before they went back—and I am not imagining a case—the night before they went back, you sat alone with them, and they were chatting, chatting about everything; and you also were chatting about everything, but thinking about one thing. Then the boy himself began to talk to you, and he said something like this:

"You know, I never really knew what temptation was until I got out there."

"Yes. Well, tell me, how did you manage?"

"Oh, I came through. I am all right. I came through."

"How do you account for it?"

And then with the reticence that characterized our boys, not using the name, but only the pronoun, the boy, not accustomed to talk much of these things, looked at you and said, "Well, I couldn't have stood by myself, but He was with me, and I just handed the business over to Him."

And that isn't the story of one boy; that is the story of tens of thousands. I do not believe war has done anything to produce a revival, nor can it. I do not believe war in itself has led men to Christ, nor can it. But I will tell you what it has done. It has intensified the experience of Christ in the souls of our boys who went out as Christian boys, and there are tens of thousands of them who have come back clean and white and pure.

"I ask them whence their victory came.
They with united breath
Ascribe their conquest to the Lamb,
Their triumph to His death."

I ask men and women to look out to-day and realize the multiplied testimony of sorrowing souls, and souls haunted by fear, and souls facing death, and souls standing up against temptation, and coming out of temptation clean and white. They all declare that Christ was with them, that Christ delivered them, that Christ is the secret; and nobody could ever persuade me that they were all mistaken. Christ is available to the human soul.

"But how are we to get to Him?" That is the question men are asking. "How are we to make contact with Him? How are we to hear Him? You tell us He is calling us. We have not heard Him call." Haven't you? Now let us think again. In the call of Christ to the human soul there are three distinct notes, and I believe those notes

are always present, and where the human soul is conscious of any of them the others are there. Sometimes one is emphasized more than the others, but wherever there is the one you will find the three; and wherever these three notes make their appeal to the human soul it is Christ calling to the human soul.

The first note in the call of Christ is the note of *holiness*. That is fundamental. The second note in the call of Christ, closely related thereto, is the note of *hope*. That is central. The third note in the call of Christ is the note of *heroism*.

But you say, "Really, this is not the way that we have been thinking about the Gospel." Very well, begin to think of it that way. I am contradicting nothing you have preached, I am contradicting nothing you have believed, but I am declaring to you that when the human soul hears a voice,—or if that is still to introduce the same figure of speech, then say when the human soul has within it a consciousness of something drawing it towards holiness, bidding it hope, calling it to heroism,—that is the call of Christ. And we have all heard Him call.

The call to holiness is fundamental. "And he, when he is come," said Jesus, "will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father . . . . ; of judgment, because the prince of this world hath been judged."

Holiness is a fundamental thing in the call of Christ. What is sin? Refusing to believe Him. Righteousness is the central note. But how? As available and possible to the human soul. The note of hope is there. Judgment is government of the world by the Man Whom God has appointed to govern it in righteousness. That is the note that is calling to heroism.

Whenever in the soul there is the voice that calls to, or the impression that lures the soul toward, holiness, that is Christ calling. Let me put it negatively. Whenever you have heard in your soul any voice, or wherever there has been within you that which has tried to persuade you or impress you with the idea that sin is necessary or permissible or desirable, that is not Christ. But you have never heard a voice suggesting sin as necessary, permissible, desirable, but that at the same moment there has been the contradicting voice. That is the meaning of temptation. There is the voice within you that suggests that sin is desirable, that it may be permissible, even that it is necessary; but there is always the contradicting voice, "No, not necessary, not desirable, not permissible." It is the call to holiness. You have known temptation to-day. Temptation invades these hills and valleys and these high and sacred places. Men have fallen within reach of the voice that sounds in this Auditorium. You know it as well as I. What is temptation? The appeal of two opposite things, always that. There is no temptation unless there is the appeal to holiness by the side of the lure to sin. That voice which says, "No, no, no; be pure, be true, be strong," is the voice of Christ. That is fundamental.

But hear me. I do not think I would say that in public, I do not think I dare say it, if there were not something else to say; because we have not reached the Gospel yet. But when you get to the Gospel, do not forget that first thing; it is always a call to holiness.

But what next? The note of hope. That is the Gospel. We are saved by hope; and it is Christ Who comes kindling hope again in the human soul. Take it negatively. That voice that is sounding in your ears to-night, perhaps even as you are listening to me, which says, "It is no use trying; you have tried again and again, you have been beaten," that peculiar form of sin, that peculiar habit, there is a voice that says: "It has got you. You cannot, you cannot master it." That is the devil.

But there is another voice saying: "Yes, it can be overcome. There is a way of victory; there is a chance for you; you can recover that which was lost. The years that the cankerworm have eaten can be restored. The vessel marred in the hand of the potter can be made again." That is the voice of Christ.

Take up your New Testament and watch Christ at work with the human soul. There are times when I do not know any language to express the thing that I am thinking, the truth that is struggling for utterance within me. Therefore I am sure to break down, but I am going to try to put it like this: Christ was the most unrepentant

Optimist about the human soul that the world has ever seen. There was no hopeless case when Jesus looked at men and women. In the New Testament we read of men and women who were saved. I am using a New Testament word, and I am using it in the New Testament sense; and the New Testament word "saved" simply means, were made whole. It is used in the realm of the physical, it is used in the realm of the mental, it is used in the realm of the moral. Very well. Whether you are thinking of the restoration to physical health, of the restoration to mental power, or the restoration to spiritual relationship, you watch Jesus dealing with men and women, and you find you are right when you say that they were saved by their faith in Him. But this is what you will find on closer inspection: that over and over again their faith in Him was inspired by His faith in them.

Let me take one illustration. You will find it at the beginning of the eighth chapter of John. A parenthetical word now to my younger friends. When you turn to it and read it for yourselves, you will find, if you are reading from the Revised Version, that the story I refer to at the beginning of the eighth chapter in John is put in brackets. I only refer to this now because you would perhaps wonder what it meant. It means that our revisers were of the opinion that that paragraph was not written by the man who wrote the whole Gospel, but that it was added afterwards by some other pen. I am not going to argue it. If you want to know my opinion, my opinion is that they were right. I believe that Papias added that paragraph, that it is a bit of extra illustration by him. But I do not care who added it; it is there. It has on it the hall-mark of truth.

It is the story of Jesus dealing with a fallen woman. Let us look at it. Jesus was in the precincts of the Temple, and the religious rulers brought to Him a woman, and, like a great many religious people, they were singularly indelicate. They said: "She was taken in the very act." They knew what Moses said about such a woman, but they wanted to know what Christ had to say about such a case, how He would deal with such a woman.

Now I tell you that I abominate that crowd of men that brought her, but I am glad they did so, because there was a wonderful revelation in answer to their inquiry. What did He do? The first thing was that He stooped down and wrote on the ground. But they would not let Him do that. They clamored to know what He would do with that woman. Then He stood up and He looked at them, and He said, "He that is without sin among you, let him first cast a stone at her." Brethren, that sentence put me out of the business of throwing stones years ago. I am not throwing stones, even at that woman, again.

If I were a painter, I would paint the next phase, that single file of men going out. See them. They went out one by one; and the most sensible man went first, he was the eldest.

Well, all this is merely introduction. At last they were left alone, face to face; Jesus, the only One Who had any right according to His own philosophy to throw a stone, for He alone was sinless, and that woman. Now I am not excusing her, I am not condoning her sin. God forbid. There she was, incarnate impurity, standing face to face with incarnate purity. What is He going to do? He looked at her, and He said: "Woman, where are they? did no man condemn thee?" And then she uttered the only words that she is recorded to have spoken at all. I think I can see her. I believe in the early stages there was a look of resentment upon her face. But gradually, as those men left, and she was alone with Jesus, there was something happening. There was another look upon the face of the woman now. Her lips were trembling, and the haunted eyes were losing something of their fierceness. She simply said to him, "No man, Lord." And then He said this to her. Oh, listen to it. "Neither do I condemn thee: go, and sin no more."

"Neither do I condemn thee." What did He mean? I think I know ultimately, but on the way to the ultimate what did He mean? I cannot say. I dare not be dogmatic. But I tell you, I wonder. I stop around that story and I listen. "Neither do I condemn thee." I have sometimes wondered whether He did not mean to say something like this: *"They had no business to bring you here. Where is the man?"* You think that out when you are alone with God. We have been bringing the woman and condemning her only, too

long. Where is the man? You can let that go, if you like. But I will tell you what He meant. Turn your New Testament over and let Paul tell you. "There is therefore now no condemnation to them which are in Christ Jesus." He put Himself between her and her sin. "Himself took our infirmities, and bare our diseases." In the spirit and fact of the Atonement already accomplished in the purpose of God, and to be wrought out into visibility presently on the Cross, He put Himself between her and her sin.

But, my brethren, listen to this. This is the thing that amazes me most. "Go, and sin no more." He believed in her; He believed in her possibility. He believed that that soul, smirched, soiled, could be recovered by His Cross and its power. It was still recoverable.

I wonder if there is a man or a woman who has drifted into this house to-night, just hidden away in the crowd. If so, I thank God that you are here. I glory in the anonymousness which is possible to a man or woman in a crowd. I do not care to drag you out of it. I do not care to see you. You say, "Everybody has given me up, even my own father and mother have given me up." Christ does not give you up. He believes in you; He believes in the possibility of your recovery. Listen. Are you wistful, wondering if it is true? Have you heard the song of the birds, as though the morning were coming? That is Christ saying, "Come to Me." The fundamental note is there, demand for holiness. The central note is there, belief in you and His call to you to believe in Him, the recovery to you of hope by reason of what He is, and what He can do. If to-night you are conscious of that which draws you toward Him for recovery, and wistfully you hope, that is Christ calling, calling, calling.

There is one other thing, which I will just mention. He always calls you to heroism. That man misinterprets Christ who tells young people that if they will come to Christ they will have a good time merely. You will get a good time, but you will get battle and you will get the cross, and it will demand all the courage of your life to follow the Son of God Who goeth forth to war. There is always the heroic note in the call of Christ. That within you which says, "Oh, let things drift, do not try, do not try, just take things easily," that is the devil every time. But that which calls you to be alert, to gird up the loins of your mind, to put your whole being into the business of life for high and holy purposes, for yourself and others, that is the call of Christ.

So it is thus that He says, "Come to Me." Have you heard it to-night, some voice, not mine, insisting upon holiness? Have you heard it to-night, some voice, not mine, telling you that it is possible for you to be holy, pure, to sin no more, in spite of all the past? Have you heard it to-night, some voice, not mine, that calls you to go forth to war after the kingly One? It is the voice of Christ, saying, "Come to Me, come to Me."

How are we to get to Him? Answer His call. Does He call you to holiness? Consent to holiness as the true ideal. Does He call you to hope? Trust Him, believe Him, venture everything upon Him. Does He call you to heroism? Enlist beneath His banner; make a complete surrender. So you come to Him. And then that "Come" of Jesus will be the constant call that you will hear through all the days, greeting you every morning, and in obedience to it you will be prepared for the day; breaking through upon you amidst strife, and in obedience to it you will be delivered from all your enemies; calling you at eventide when the day's work is done, and yielding to it you will find your rest. Oh, that the "Come" of Jesus may be, not heard merely, but obeyed by all of us.

Finally, there is another line of thought, which I am not going now to follow, but you follow it. He calls you to Himself, not to the Church. You must get the Church put out of the way. You will get into the Church through Him, not to Him through the Church. You must get rid of your priest and your teacher. Every preacher that knows his own business knows that there is a moment when he must stand aside, and the soul come directly to Christ. Your sacraments and your ceremonies, your confessionals and your inquiry rooms and your penitent forms, may be means which help, but the final thing is, "Come to Me." You and Christ must have personal dealing.

May that Spirit of God Whose work it is to reveal the Christ, help us also to obey the revelation, for His name's sake!

GATHERING AND SCATTERING.

Rev. G. Campbell Morgan, D. D.

He that is not with me is against me; and he that gathereth not with me scattereth. Matt. xii. 30 (R. V.).

This he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. John xi. 51, 52 (R. V.).

The setting of these texts is familiar to you. The first contains a word that our Lord uttered in a day when the very atmosphere was electric with hostility to Himself. Matthew records here the fact of how His enemies, the spiritual and moral rulers of the people, approached very near the margin of the sin that has no pardon, as they attributed to the devil the works that Jesus was doing, declaring that He was in league with Satan. The Lord, with great solemnity, spoke to them, warning them of their danger; and in the midst of that warning of Jesus He uttered these words, words which I shall submit to you contained His superlative claim for Himself: "He that is not with me is against me; and he that gathereth not with me scattereth."

In the words quoted from John, the writer gave his interpretation of the meaning of something which the high priest had said. Caiaphas had said, "Ye know nothing at all, nor consider that it is expedient for us"—mark that word, *"expedient for us"*—"that one man should die for the people, and that the whole nation perish not." That was the language of political expediency. Caiaphas was counseling that this Man should be got rid of, "better let this Man perish, than the nation be wrecked as the result of what this Man is doing." John says, "This spake he not of himself: but being high priest that year." John saw God overruling the situation and compelling the man to speak, out of his office, things greater and more wonderful than he knew. This then is John's interpretation of the saying of Caiphas: "This he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad."

So much for the setting of these two verses. We immediately see their relation to each other in the realm of ideas. In them we are reminded of the fact that the mission of Christ was that of gathering; and that in a world where everything was scattered.

Let us give attention to the words of our Lord illuminated by this word of John. Said Jesus, "He that is not with me is against me." Now that was His superlative claim for Himself. In that word our Lord declared that in His presence it is impossible for men and women to be neutral. With or against; the division is clear and sharp and definite.

Then, continuing, He interpreted the meaning of that claim. That first word is purely personal, "He that is not with me is against me." In that first verse, Christ and one soul stand confronting each other; and He says that such a soul is either with Him or against Him. Then He uttered the relative word, "He that gathereth not with me scattereth." Immediately there breaks upon our consciousness the greatness of the first thing He said, and this is created by the conception of His own mission which is implicit in that final and relative word.

Jesus did not say, "He that gathereth not with me scattereth *from me*." That would have been a great thing to say, and yet there are certain senses in which others might have said that. Some great political leader, some great modern reformer, might use these words and say in an hour of crisis, "He that is not with me is against me; and he that gathereth not with me scattereth from me." But our Lord did not say that. He said, "He that gathereth not with me *scattereth*." He thus referred to Himself as the one Center to which humanity is to be gathered. The man that is not with Him is scattering. It is impossible to gather men together, except through relationship with Himself.

Let us consider then the claims of Christ as here revealed: the explicit claim, and the implicit;—this revelation of our Lord's

conception of His own mission. The implicit claim can be stated in the very simplest terms. It is that He came to *gather*. Let that be interpreted by the inspired word from the pen of John: "That he might also gather together into one the children of God that are scattered abroad." He died for that nation, the Hebrew people, the Jewish nation; but not for that nation only; He died also for the children of God that are scattered abroad. And that does not mean the Church. Men are all offspring of God. Let us be Biblical and then we shall be safe. Men have lost their birthright; they are ruined and undone and lost; but the Bible sees humanity still as the offspring of God. When our Lord saw the multitudes He was moved with compassion for them,—*the multitudes*,—because they—the multitudes—were as sheep; the multitudes, the ungathered, the unsaved, the unredeemed crowd, were sheep going astray. And so here John refers to the one nation, the privileged nation, and says He died for that nation; "and not for that nation only, but that also he should gather together in one the children of God that are scattered abroad."

Let us think then of this idea of the mission of our Lord as gathering. Let me first indicate a process of consideration. When we speak about gathering things together, we postulate a scattered condition. We cannot gather things together that are not scattered abroad. But again, when we speak about things being scattered, we are postulating, not a scattered condition, but unity. Behind the necessity for gathering is the fact of scattering. Behind the fact of scattering there is the ideal of some unity, some harmony. The gathering mission then is that of restoring things to a Divine ideal or realizing a Divine ideal that never has been realized. Let us then follow those three lines. First of all, this ideal, this conception of humanity; this conception of humanity that mastered our Lord, this ideal toward which He was moving, the ideal of humanity according to Divine intention. Then, secondly, the scattered condition, the disintegration of humanity, its break-up, the actual facts of the situation into the midst of which our Lord came, and in the midst of which we are still living. Finally, we shall come back to His mission, that of gathering together, of ending the scattered condition, and realizing the great Divine ideal.

What then is this Divine ideal that was ever burning and flaming before the clear eyes of Jesus as He moved amongst humanity wounded and wearied and scattered? How shall we express it? Let me first refer to a phrase with which we are all very familiar,—we have been made more and more familiar with it in recent years,—the solidarity of humanity.

Trench, that great master of words and phrases, tells us that this phrase was born in the French Revolution. That is undoubtedly true, and the fact is one which makes a man want to get away somewhere and sit down and think. The phrase, *the solidarity of humanity*, recognizes that the ideal for humanity is that humanity has community of resource and community of responsibility; that no man lives to himself; that no nation can ever be self-contained; that tribes and races constitute diverse tones in one great harmony. It was Henry Ward Beecher, if I mistake not, who said, "Harmony is a concordant difference." That is the idea. The human race is one; it is not an aggregate of individuals, a mob; it is interrelated, not that it may be, but that it is. The whole race is held together in some way. It is one. Every baby born to-day is heir of all the ages. Every child born to-day begins to set in motion forces that will run on through all the ages that remain.

I said a moment ago that the phrase was born of the French Revolution. Think of it. Everything was broken up, and yet in that Revolution that phrase was born. Revolution is in its deepest nature the attempt of humanity to realize that underlying fact. Wrong in its method, quite brutal oftentimes, revolution after revolution has been but a proof of the fact that humanity is one; and yet that it cannot realize its unity. The French Revolution has been called the hundred days of terror. Remember that Carlyle told us that whenever we speak of the hundred days of terror we should remember the thousand years of terror that made the hundred days inevitable. Do not forget that when you are thinking of Russia.

Let us however leave that phrase, and

turn to the Bible on this subject. When Paul was in Athens, speaking to those Athenians, men who were trafficking with dead and decadent philosophies as though they were themselves philosophers, he said, "God hath made of one all nations." In passing, let me remark that Paul did not say, "He hath made of one *blood* all nations." Of course that is true; He hath made of one blood all nations; and whether you and I like it or no, if our blood and the blood of the yellow man, and the red man, and the black man, are submitted to chemical analysis, they are exactly the same. But Paul was not thinking in the realm of the physical at all. He said, "He hath made of one all nations." That was a recognition of the underlying spirit unity of humanity. Humanity is one, but it is not monotony; variety is there also, and that is recognized in the phrase, "all nations." There are nations, there are differences, but they are all one.

Some people imagine that when the Kingdom of God is established there will be no more nations. The Bible never says so. Nationality will remain; there will still be differences. The only change will be that instead of competition there will be co-operation. No nation will then commit the mistake that nations commit now, of imagining that the partial is the entire. That is the mistake we have all too constantly made. Again Paul said that God "determined their appointed seasons, and the bounds of their habitation." No man is able at the moment to draw the new map of Europe. The treaty has not done it. That treaty is an instrument that immediately needs mending in the light of the full concord of the nations as they gather together. God has already drawn that map. He has arranged the bounds of habitation. He has appointed the seasons. Nations come and nations go under Divine government.

With this national ideal in mind, I go back and I listen to this word from the Old Testament, "And Abraham shall become a great and mighty nation, and all nations shall be blessed in him." That was God's purpose in creating the Hebrew people. He made Abraham a nation that all nations might be blessed in him. I then come way down the centuries and I see the fair and final Fruit and Flower of Abraham's race according to the flesh, but infinitely more, and I hear Him say: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and disciple all the *nations*." I come on to the end of my Bible, and I am in Patmos with the seer of blue Galilee, and he is looking on to the city of God, and the city of God is not heaven. The city of God is the establishment in this world of the Divine order. When John looked on to that city, that great metropolis, what did he say about it? "The nations shall bring their honor and glory unto it. The nations . . . . shall walk in the light of it."

In these Biblical glances we are looking out upon the Divine conception of humanity, upon God's ideal of humanity. It is not that of a fortuitous concurrence of individuals, a mob, an aggregate of souls, drifting and jostling. God's ideal is that of the solidarity of humanity. Nations have their peculiarities, their peculiar powers, their differing potentialities. In the economy of God, no nation has any right to say that what it has, it holds for itself. It holds it on trust for the other nations. That is the great ideal, the ideal of unity, that nation should coöperate with nation, and society with society, and man with man.

Now all that is very beautiful as an ideal, but it isn't so actually. Humanity is scattered. The whole history of humanity, as we know it from our Bible, and from outside the Bible, is the history of scattered peoples. The ideal has never been realized. Men have seen it, men have moved towards it. We have dreamed our dreams, we have seen our visions, we have tried to make all the parts of the great human race articulate, but it has never been done, and to-day,

> "Broken lies creation,
> Shaken earth's foundation,
> Anchorless each nation."

You and I have lived through five years in which that break-up and disintegration of humanity has had its most appalling expression. Nevertheless, deep down underneath it all, great spiritual forces have kept us together, even in our agony. Neutral? You could not remain neutral ultimately. No nation that did remain neutral,—even when they were wise, and it was proper for some to stay outside the actual con-

flict,—escaped; they have been involved, they have suffered with us, they have rejoiced with us. Here then is the tragedy of human life. The whole race is of one, but in experience it knows the agony of being scattered.

What is the meaning of this break-up of humanity? Why is humanity scattered like this? What is the reason of this perpetual division of nations, castes, classes, families, and, alas, of churches also? The disintegrating principle has been at work everywhere. What is it? How are we to account for it?

I am going to answer my inquiry by saying something that certainly must appear to be quite insufficient at first. The trouble is that man is eccentric. No, I did not say he is funny; I am using the word correctly. Humanity has lost its true center, it is eccentric. That is what is the matter with us.

What is the final problem that we have to face? What is the problem of all problems? Man. What was the trouble at the heart of all the problems around the green table in Paris through those long months? What is the problem now confronting you in this country, confronting us in our homeland yonder? It is man. We may deal with nations, and we are bound to, I admit that. But at the back of the conditions is a cause, and the cause is man. What is the matter with man? He has lost his true center; he is eccentric. Man is such that he can have relation with only one of two centers. He must be God-centered, or else self-centered. No one man can be a center for other men finally. Every man becomes a center to himself if he has lost his relationship with God. Think what that means. Think what it means in society; think what it means in the history of humanity everywhere. That is the secret of the clash and the conflict and the strife and the bitterness and the bloodshed and the ruin and the red ravages of these five years. Men have not been articulated with each other, because they have been out of harmony with God. They have lost their true center. That is the story of disintegration everywhere.

Now our Lord said in effect in this great word, and John said definitely for Him in his exposition of Caiaphas' word, that He came to gather together. That is the mission of Christ. That is the ultimate meaning of His mission. Where does He begin? He begins with one man. So far as I am concerned He must begin with me. "Yes, but," you say, "you cannot gather one man together." That is exactly what He does and what needs to be done. What is the matter with me naturally apart from grace? I am broken up. I lack a principle that welds into strength the diverse portions and parts of my complex humanity. Look at Peter for a moment. What was the matter with Peter? I think my friend Dr. Jones said yesterday that he was just Peter Pan. That is a beautiful idea of Barrie's, that of the boy who never grew up. It is the prettiest thing in the world for children, but it is a rotten philosophy for a man. A man who is a boy, not grown up, is a ruin, a ghastly failure. That was Peter, apart from Christ. All the elements of personality were in Peter; volitional, emotional, intellectual; but he was always failing because he lacked the principle that would weld those elements into cohesion. Jesus looked into his eyes and He said: "Thou shalt be rock. That is, all the forces of thy personality shall find the principle that masters them and brings them together." He gathered him up. And that is what He is doing for me, that is what He does for you. A man apart from Jesus Christ is scattered within his own personality. Will, and intellect, and emotion, are not working together. Christ gathers a man together. That is how He begins.

What next? Well, I will answer myself by quotation and save your time and mine. "Where two or three are gathered together in my name,"—that is, first gathered together within their own personalities, then gathered together into a new society, a new fellowship, a new communal order,—"there am I in the midst." So He begins to gather together, and then along that line the work of Christ runs out and runs on. That Church, consisting of the gathering together of souls, gathered up into unity within themselves, in union with Jesus Christ, is now called upon to go out and proclaim that Redeemer, that King, that Gospel, to represent Him to men, to stand for His ethic, to proclaim His ransom. The vocation of the Church to-day is that of being a nation without a territory, without a capital, without material resources, scattered

as to bodily presence among all nations, but gathered into spiritual unity in Christ, to reveal the breadth and beauty and beneficence of the Kingship of God, to open the door of the Kingdom to all who enter, that through her nations may be discipled and led toward a realization of the glory of the Divine ideal. So He gathers together in one.

Now let us go back to the words of Jesus, and consider what He says about you, about me, in the light of that conception of His own mission; "He that is not with me is against me; and he that gathereth not with me scattereth." I want to say three things about that as to personal application.

First, according to that word of Christ, our influence in the world is determined by our relationship to Him. With Him, we are gathering; against Him, we are scattering. I want to say, in the second place, that our relation to Christ is tested by our influence. If we are gathering, we are with Him; if we are scattering, we are against Him. And that leads to the inevitable conclusion which is also the whole statement of the text, that concerning Him there can be no neutrality.

I say, first, that according to this word of Jesus our influence in the world is created by our relationship to Him. Given a man with Christ, that man is gathering. Given a man who is really with Him,—agreeing with His ideal, yielding himself to His service, taking up the Cross and following Him, resting personally in His great redeeming work and power, experiencing the might of His grace, a man with Christ,—that man will gather together. His influence in his own home will be that of gathering and holding. His influence in his town will be that of healing breaches, and getting men and women together. His influence in his nation, and in his race, will be that of ending strife and bringing the world together. That is the influence he will exert.

On the other hand, a man who is against Christ will scatter. I do not care whatever else may be true about him, whatever his politics may be, whatever his passion for education may be, whatever his devotion to art may be,—if at the heart and at the core of him he is against Christ, the last result of his influence will be that he scatters humanity. I do not need to argue that. One could illustrate it along the line of personality in all the realms of policy and education and art. But the whole world has seen it. What lies behind the war? A philosophy that decided that Christ was wrong, that laughed Him out of court, that declared that His ideals were the ideals of weakness. That philosophy gained power, with what result? The appalling scattering of those awful years. From that bigger illustration we deduce the individual. If a man be against Christ, whatever else he may have as an ideal, the last result of his influence in the world will be that he will break up humanity and scatter it.

But take that same truth and turn it around the other way, and it becomes an acid, testing the soul, a fire searching it. If this be true, then my relation to Christ is decided by my influence. Give me a man who is gathering, whose influence is that of holding things together,—in his family, in the society in which he moves, in the town in which he lives, in the nation which he loves,—whose whole influence is gathering, then I claim that man as being with Christ. He may not say "shibboleth" as I say it. He may not recite the Creed in the words that I adopt. Man is to be tested by his influence. Someone says that is dangerous doctrine. No truth is dangerous. There was a day when John came to Jesus, and said, "Master, we saw one casting out demons in thy name; and we forbad him," listen, "because he followeth not *with us.*" There it is. How that has persisted! Stop that man! Why? "He followeth not *with us.*" He does not say things as we say them. He does not sign the same creed we sign. He is not in our view orthodox. He does not "hold the truth,"—that abominable expression from which the good Lord deliver us. Do you think you hold the truth? You do not. It is too big for you. See that the truth holds you; that is a much bigger thing. Now listen to Christ. "Forbid him not." And then this, "He that is not against us is for us."

The man who is scattering is against Christ, not with Him. I do not care anything about his creed, I do not care anything about the hymns he sings, or the prayers he offers in public. Your influence, and mine, are a revelation of our relation-

ship to Christ. What is your influence? What is the influence of what you are? What is your influence in your own home? Is it that of breaking it up? Are your children looking forward to the day when they can step across your doorstep and get away from you? Is your tone, your temper, the spirit of you, such as scatters? You are against Christ. "Oh, but I am a member of the Church." That does not matter. "But I am a minister." That does not matter. All the more severe the condemnation. The man that scatters, the man whose influence makes for the break-up of his home, of his church, of society, the man who delights in war in his heart, is against Christ. He may wear the livery of the Temple, and recite its creeds, and sing its songs, and profess to long for the crowning of Jesus; but in those things he is a liar, and the truth is not in him. It is only the man who is gathering that is really with the Christ.

The final word is the first word. In the presence of Christ there is no neutrality possible, and there ought not to be. Christ is not One among many. If you are thinking of Him so, then you are ignorant of Him. He stands alone. I am prepared to say the thing superlatively, as my heart feels it. The very claims that Christ made are such that I can only do one of two things. I must crown Him, or crucify Him. If the things He claimed were not so, then He ought to be crucified and gotten rid of. If they are so, well, then there is nothing to do but to get on His side.

Neutrality, moreover, is a mean thing anywhere. Let me suggest a little exercise for some of you when you get ten minutes this afternoon. Take down the Old Testament and turn to the song of Deborah. Ah, I am in love with Deborah. You will find her song in the fifth of Judges. Mark the fine satire of it, which presently merged into the most glorious and indignant invective. Observe how she dealt with Reuben. There had been a day of crisis. She and Barak had called the people of God to arms, and there were some of them who failed to respond. To Reuben she said: "Reuben, why did you stay by the watercourses? To listen to the pipings of the flocks?" Now, if I may interpret rather than translate, this is what she said, "Reuben stayed by the watercourses and held conferences, and there were great resolves of heart; many wonderful resolutions were passed—and nothing was done." If we are not careful, that is going to be the story of the age in which we are living: conferences and commissions and new societies and new machinery are in abundance; but are we going to do anything? At last Deborah broke out into these words, "Curse ye Meroz, ... curse ye bitterly the inhabitants thereof." Why? "Because they came not . . . . to the help of the LORD against the mighty."

Men and women, brothers and sisters, quick and sharp is the word of Christ, like a sharp, two-edged sword; it divides us inevitably, to the right or to the left, for light or for darkness, for life or death, for Christ or the devil. "He that is not with me is against me; and he that gathereth not with me scattereth." The whole world heaves and sobs in the agony of inability to realize its own potentiality. Do you and I believe that Christ can gather? Then let there be no weakness and no halting and no vacillation. Let us get to His side as never before, to be with Him, and so to gather.

THE PERPLEXITY OF THE LOYAL HEARTED.

Rev. G. Campbell Morgan, D. D.

Art thou he that cometh, or look we for another? Luke vii. 19 (R. V.).

The question of John revealed the perplexity of the loyal hearted. It was the question of the prison, but it was not created by the prison, except in some secondary sense. We fail to understand it altogether, if we imagine that it was due to depression wrought in the soul of John by the fact of his imprisonment. John was as keen and alert as ever. The question was, rather, the outcome of perplexity created

by this very keenness of mind, this aliveness of soul.

Neither was it the question of a small man. When Jesus had given the answer, and the deputation had departed to bear that answer to John himself, our Lord began to talk to the crowds about Him. He asked them: "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he." It was not the question of a small man. This was not a man that could be described as "a reed shaken with the wind." It was the question of a great man and a good man. Luke records the angel prophecy concerning him spoken to Zacharias: "He shall be great in the sight of the Lord; . . . . and he shall be filled with the Holy Ghost, even from his mother's womb."

Moreover, it was the question of a man who had seen the most wonderful vision of the Messiah and of His work. There had been given to him a clear vision of that work. He had seen Him bringing the mountains down and exalting the valleys. He had seen Him with His fan in His hand, thoroughly purging His floor; burning up the chaff,—all effete things,—and gathering wheat into His garner. He had seen Him holding in His hand the axe, the axe laid at the root of the trees; that is, for purposes of cultivation and producing fruit bearing; or, if there be nothing found in the root, of destruction and the clearing of spaces for fruitful trees. This is the man who, in one exalted hour, had risen to such a height that he had seen the fulfillment in Jesus of those Messianic prophecies which his own people had seemed to miss altogether; and he had declared that He was indeed the Lamb of God, bearing away the sin of the world.

He was indeed a great man, who had delivered a tremendous message, and that with unwavering fidelity, to kings, to rulers, to soldiers, to publicans, and to the people, the man who had announced the nearness of the Kingdom of God. Yet this man sent this question to Christ, which meant, if I may put it into the very simplest language: "Was I mistaken when I declared that Thou art the Messiah? 'Art thou he that cometh, or look we for another?'"

Eighteen months, more or less, had now passed since John had publicly identified Jesus as the anointed Messiah in that great word spoken on the banks of the Jordan, "Behold, the Lamb of God, which taketh away the sin of the world!" Subsequently, before his imprisonment, he had said to certain of his own disciples, putting himself into relationship to Jesus, "He must increase, but I must decrease." Now, in spite of these convictions, he was perplexed; it looked as though Christ had been doing nothing. It was the question of a man who could not understand the methods of Jesus. The ideal of the Kingdom had been perfectly clear. He had proclaimed it, and he had been accurate in his proclamation. He had clearly seen the meaning of the mission of the Messiah. There had been no mistake in his testimony. But eighteen months had passed away, and it seemed as though Christ had done nothing.

The principle involved in this story in which I am interested is this: that again and again in the process of the centuries of the Christian era, this question has been asked, not by men outside, but by men inside the Christian Church. There have been hours in which loyal-hearted souls, the very highest and the noblest and the best, have been driven to ask this question. In another form it has been asked again and again during the five years through which we have been passing. The question that has been asked is this: "Is the Church of God the instrument for the doing of God's work in the world, or are we to look for another?" The same principle is patent. It is the question of the loyal-hearted soul who is perplexed.

Let us examine this perplexity of John, and the perplexity which exists in the hearts of many loyal souls to-day; and that in order that we may consider the answer of Jesus.

First, then, as to the perplexity of John.

I have already stated it so far as I understand it in a very summary way, but let us try to get back into sympathy with John. Eighteen months or thereabouts, as I have said, had passed away, and Jesus had apparently done nothing. That is what John felt,—this man whose deep inner life had been nurtured amid the solitudes of the wilderness and in fellowship with God, who had seen to the very heart of the sin and iniquity of his nation, who understood all her suffering as the result of her own sin, who had come delivering to men that tremendous message, "Change your mind, 'Repent ye: for the kingdom of heaven is at hand.'" He had seen the One through Whom that Kingdom was to be preached to men; and had identified Him publicly. But He seemed to be doing nothing to prove His claim to Messiahship. He had lifted no standard of rebellion against the tyranny under which the people of God were groaning; He had issued no manifesto or political programme giving the ideal of a new order; He seemed to be entirely careless as to anything in the way of organization, for He had not organized His people; He was creating no new society, apparently. He had been moving about from place to place, talking to individuals, talking to groups, talking to multitudes, working wonders as He went, but doing none of the things which must have seemed to John to be absolutely necessary if the old order of things was to be overturned, and the new and the better order was to be established. How could this people be delivered from the brutal tyranny of Rome, if no standard of revolt was raised against Rome? How was it possible for there to be established a new and better order, if there was no programme of that order, no manifesto? How could Jesus hope to bring about those things upon which the heart of God was set, and for which He as Messiah stood, if He was not organizing His forces? John might have said: "There is no question as to the beauty of His teaching; no question as to the wonder of the things that He does; but where are the signs of the Kingdom, of a new order set up?" This surely was the meaning of his question, "Art thou he that cometh, or look we for another?"

Now, turning from that question, as the question of John, think of the history of the Christian Church. Suppose we confine ourselves to the last few years. Men and women are strangely perplexed about the Church. It is being said by many that the Church has failed. I have been told, I expect you also have heard it, that if the Church had not failed there would have been no war. I am not going to argue that at any length, but I declare it to be my conviction, so far as Britain is concerned,—and I think I commit you to the same position,—that it is because the Church did not fail that Britain went into the war. It is because the Church had so influenced the national life that the nation knew that integrity and justice and truth and honor are more than life, that Britain marched to war, and said: "So help us God, we can do none other." But, to return; we have been told if she had not failed there would have been no war. We have been told that she has failed during the war. And now we are being told on every hand that unless she change her methods and adopt some new method entirely, sacrifice her old machinery absolutely, she is going to fail after the war. All of this means: Is the Church the instrument for the accomplishment of the Divine purpose in the world, or look we for another?

What are the things creating this sense of inquiry?

First, the Church has never raised an army to propagate her own Gospel. Her sons have been found in the citizen armies of the world, for the sake of righteousness, but she has not been by her warfare attempting to propagate her Gospel or to enforce the claims of Christ in that way.

Again, she has issued no final programme to the world. When she has tried to do it she has always broken down; and she will break down to-morrow if she tries. Let us take a very concrete illustration of what I mean. Supposing it should be decided—it will not be decided, I know Northfield too well—but supposing it should be decided that from this Northfield Conference there should be sent out a programme indicating the ultimate social order, and the way to arrive at it. Well, I was going to say I would like to sit on the committee attempting to prepare that programme. I mean, I would not like to sit on it; but I would like to sit by and watch it work. It never has been done. The Church has never been

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able to do it. She is not called upon to do it. It is not her work.

Finally—and here I know I have to tread for a moment very softly—the Church has never yet been organized perfectly, in such form as to be able to dictate to the world, and to the nations of the world. It is an arresting fact in the history of the Church, that those churches which have approached most nearly to apparently perfect organization and to solidity are the churches that have most utterly failed to deliver a spiritual and moral message to the world. There has been nothing more appalling—I want to speak with great respect of individual members and saints within the Roman Catholic Church, for I am perfectly certain there are many there; I number them among my own friends—than the fact that so far as the organization of that great Church is concerned, we have seen again that her spiritualities have been destroyed by her temporalities. No great moral word was issued by the Vatican during the whole five years of the war. Political words were spoken, but no great moral words, from beginning to end.

Thus we see an institution in the world, the Church,—ostensibly for the bringing in of the final order, in the establishment of the true order of human life, of which we speak as the Kingdom of God,—raising no army, issuing no political programme, having no complete and perfect organization. Is the Church the instrument for the establishing of the Kingdom of God, or look we for another? It is the old question, created by the old conditions. The question being asked by loyal souls to-day is the question that John asked in the olden days.

Now let us consider the answer of Jesus? How did Jesus answer? The first thing that He did was to go on with His work. Luke unquestionably intended to emphasize this, for his phrase is peculiarly definite, and should be rendered: *"In that very hour* he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight."

Now let our imagination help us. Look at the scene. There were multitudes of people crowding round about Jesus, having brought into His neighborhood their friends who were suffering from all kinds of physical and mental disability. When these messengers from John asked their question, the first thing He did was to say nothing. He left the deputation waiting, moved round about among the crowd, and *"in that very hour"* He cured men of sickness, of plague, cast out demons, and opened blind eyes. He went on with His

work; and having done so He then began to talk to the deputation, and this is what He said: "Go your way, and tell John what things ye have seen and heard." Then He summarized the things that they were to tell John, and in an ascending scale of values. First: "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear." Secondly: "The dead are raised up." Finally: "The poor have good tidings preached to them." "Go and tell John these things; and to that recital add this message: 'Blessed is he, whosoever shall find none occasion of stumbling in me.'"

That was the answer of Christ. First, He went on with His work. Secondly, He described His work. Thirdly, He said, in effect: "Go and tell John that when he cannot understand My method, I ask him to trust Me and wait for Me."

This description of His own work, we may summarize thus: "Tell John first of all that I am going about exercising a ministry of love and sympathy in the removal of disabilities. That is the first and the lowest level of My work; but it is the first. Add to that this: The dead are raised!" This was equivalent to saying: "Tell John I have given illustrations of the fact that I have power in the central and supreme things of human life, that I am able to act in that realm where the reality of life is manifested,—and that is in death. When man utterly fails, and the spirit passes away, I am able to call the spirit back, and to give that man what men call life again. As a matter of fact he has never been dead, if by dead is meant ceasing to exist. Tell John the dead are raised; that I am able to do this also."

Here let me turn aside for a moment. Our Lord had power to raise the dead, but the use He made of it was reticent, I am inclined to say, reluctant. We only have the account of His raising three: Jairus' daughter, the only child of father and mother; the son of the widow of Nain, the only son of his mother, and she a widow; Lazarus, the brother of two sisters. Has it ever occurred to you that when He raised these, He condemned them for a little while to continued suffering after they had been released therefrom? There was wisdom in it, there was a reason for it, and by the doing of it He illustrated His power. I remember that reticence of Jesus when I think—let me speak personally—of some of my loved ones whom I fain would have kept by my side, my own child and others. To raise from the dead, and to bring those who are raised into this world is to bring them back from liberty into bondage, from light into the shadow land, from the fullness of joy into suffering.

We reach at last the final word of our Lord concerning His doings, "The poor have good tidings preached to them." We must maintain what I may call the historic sense in reading these stories. What did our Lord mean by 'preaching good tidings to the poor'? Did He refer to the Gospel of the Cross? Certainly not. He had not begun to talk about the Cross. The Cross was involved in the good news, in His own mind; but He had not been preaching that Gospel as we know it. He never mentioned the Cross explicitly until Peter had made his confession at Cæsarea Philippi. As we read the story of His life, we can see that the Cross was implicit in His teaching, and was in His own heart and soul as the goal of His ministry, from the beginning, but He had not mentioned it. When He sent those men back and said, "Go . . . . and tell John . . . . the poor have good tidings preached to them," He was not talking about the Gospel of the Cross as you and I understand it.

He had been preaching the Kingdom of God, the Kingship of God, the fact of the Divine Kingship of human souls. That was the burden of the Lord's message. That was His ideal for the human soul, that was His ideal for society, that was His ideal for the world. According to the whole conception of Jesus, according to all His teaching, a man, and a family, and society, and a nation, and a race, will find life in all its breadth and beauty and glory when each is related to the rule of God.

"Go . . . . and tell John . . . . that the poor"—the poor people without money, oh, yes, and people without other things more valuable than money. The words "the poor," we may render "mendicants." "Go and tell John that beggars are having the Gospel preached to them." That was our Lord's outlook upon men, the whole of them. When He spoke of the poor He did not mean those without material riches only. Some of the poorest men that Jesus

preached to, were the richest in this world's goods, as they are to-day. Some of the most absolute beggars in the world are the men who have no lack of anything material. The poor, those who were mendicants, those who were trying to live their life by begging. "Go and tell John I am preaching good news to them. I am preaching to them the Kingdom of God; raising no standard of revolt against the tyranny of Rome, but relating the human soul to its one King, so that it cannot be tyrannized over by any earthly king." The Lord was telling men that the Kingdom of God was at hand, that it was made available to them in a new way, because He Himself was there to reveal God, and to reveal the Kingdom, and to admit men into the Kingdom. John thought Jesus was doing nothing. Jesus said: "Tell him what I am doing,—relieving disability wherever it appears; able to raise the dead; but supremely, preaching the Gospel to the poor, telling men that they have a relationship in God, to which if they will respond, to which if they will yield, they will find themselves superior to all the things that blight and blast them on the lower levels of the earth."

And add to all that, this, said Jesus: "Blessed is he that shall not be offended in Me. Tell John that if he cannot understand My method, I ask him for to-day to trust Me, not to go back upon an early conviction concerning Me, but to trust Me even if he cannot understand My method."

Now I know that things have changed in some senses since our Lord sent that answer to John. The Cross is accomplished. The Resurrection has proven to man the meaning of the Cross, transfiguring it, so that that which was the ultimate in human wickedness, has become the central unveiling of Divine and eternal grace. Nevertheless the principles abide, and we may apply them.

What about the Church of God? What is to be her answer to all criticism? She is first to go on with her work. Her work is always first—not finally, not fundamentally, but first—the work of alleviation of human sorrow and human need and human limitation wherever it manifests itself. It has been said the Church has done nothing in these five years. That is never said by men who take time to think. Suppose we begin on the very simplest level of all. There have been two great signs shining out in this war. I have seen them everywhere. You have seen them. Our boys have seen them. I know about the mistakes made under these signs,—the Red Cross and the Red Triangle. But what have they stood for? The alleviation of suffering, the mending of the maimed, the ministering to the needs of those who have been in the place of peril. Those two signs, however much they may have blundered in their methods sometimes, have nevertheless been the signs of Christianity. Do not forget it, my friends. I will confine myself to one of them, the Red Cross. I think sometimes the Church needs reminding and the world needs reminding that that sign of blessed ministry everywhere was not the *red crescent,* it was not the *red bear,* it was not the *red lion,* it was not the *red eagle;* it was the *red Cross.* There was no passion to heal until Christ came into the world; and during these years wherever I have seen that sign I have been inclined, upon my own bosom, even though some of my Protestant friends would have been dreadfully frightened, to make the sign of the Cross anew. It is the sign of the Cross. That is the Church's work, and is her work still. The Roman Church has a great phrase, "Mother Church." Alas, that we have lost the phrase, and sometimes lost that which it ought to mean! The Church of God is to be Mother; that is her work.

But infinitely beyond that, the supreme business of the Church of God is still that of proclaiming to the world the Kingship of God. By the sign of the Cross we proclaim it; by the fact of the Cross we reveal to men that they may enter into that Kingdom now. That may be superadded to the first messages of Christ, but the fundamental fact remains. The preaching of the Cross, and that is the proclamation of the Kingship of God in the world, is the Church's business; and I think we have a right to say to the world that the Church has been doing that business during the last five years.

There are two journalists in England—I am not going to name either of them, and I do not name them because I should not like to bracket them—both of whom under different circumstances have said to us recently that during this war no great

prophet arose in the Christian pulpit. Now that is one of the criticisms that I call cheap and nasty, if I may quote from Charles Kingsley, cheap and nasty, the criticism of men who do not understand the agency of the Christian Church. No prophet arose! Well, I will take my own country.

In 1915, the second year of the war, I was creeping back to preaching after serious illness. It was before they stopped all our motoring, and the doctor told me I was to motor from town to town to do my preaching. I started doing so, and once my brother-in-law was driving the car, and we were away up in the heart of England. Going along quietly I saw a little chapel, and it was so small I got out and measured it, I paced it, and that little chapel away up there in the Peak district was twenty-five feet square. Over that chapel there was a stone, and on the stone this engraving: "My house shall be a house of prayer for all the nations." I looked at it and smiled, and said, "That is funny, isn't it?" Then I said, "Hold on, Ted; hold on, stop this car a minute." Then I said: "No, that isn't funny. Let us get out." And we got out, and I took my hat off, and I saw what happened there on Sundays. I do not mean I stayed over Sunday, but I knew. A group of men, farm laborers, and women, gnarled sons and daughters of toil, would gather there, and some man, perhaps a minister in regular work, or a lay preacher, would come and talk to that handful of people. What was he doing? Preaching the Kingdom of God, holding a few souls loyal to the Eternal Throne, holding on while the nation was in its agony. You can multiply that little chapel by thousands and thousands, and all over England the Church of God did that by her ministries and her ministers. She held men, and held the nation, by her witness to the Kingship of God.

There is nothing more important to-day than that work should be maintained by the Christian Church. If in this hour of supreme thinking, and agonized thinking, we can free ourselves very largely from the passion for things that are spectacular and get hold of the bit of work God has given us to do, the proclamation of His Kingdom and His Kingship as revealed in Christ, and of the way into the Kingdom of God, the way of the Cross, holding souls to that truth, alluring men and women to that truth, the Church is doing the best work that is being done in the nation, and for the nation. That is her business.

"Art thou he that should come? or look we for another?" We need none other. This world does not need an all-highest war lord, with a mailed fist and shining armor. This world does not need a clever and consummate statesman, perfectly organizing humanity. It needs the Christ of compassionate heart, relieving disability, proclaiming the Kingdom of God, admitting souls into that Kingdom; and out of the souls so admitted creating the new nation, and thus ransoming man from slavery, and canceling all the possibilities of tyranny in the power of life related to the Kingdom of God.

Is the Church the instrument of God for this work, or look we for another? We need no new Church. We need a Church reformed to the pattern of the New Testament. We are in terrible danger of losing sight of the Church. The Church is in danger of being hidden by the churches. I am not speaking disrespectfully of any denominational conviction; but I believe in proportion as we catch again the vision of the Church of God as it is revealed to us in the New Testament,—that great mystic company of souls, burgesses of the city of Heaven, the sacramental host of God, one in Christ by the baptism of the Holy Ghost, a mystic fellowship largely independent of all outward methods of binding into uniformity, and living in the power of spiritual unity,—we shall fulfill our mission in the world. We shall still have our individual convictions, both ecclesiastical and doctrinal, but they will never be allowed to rob us of our communion with the whole Church, and never allowed to rob us of our power of coöperation with the Head of the Church in His work, His ministry of alleviation, His proclamation of the Kingdom of God, and His communication of power to souls that they may enter into that Kingdom and find their relief.

We need not look for another Christ, but we must have the Christ of the New Testament, and none other. We need look for no other Church, but we must have the holy, catholic, apostolic Church of the New Testament, and none other.

RULES VERSUS PRINCIPLES.

Rev. Len G. Broughton, D. D.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Matt. xviii. 21, 22.

One of the main differences between the Old Testament and the New is the difference between a principle and a rule. In the Old Testament all sorts of rules and regulations for life are given. They cover practically every relationship in life. The Old Testament was a sort of discipline by which men were to live in those days. If they lived up to it, all right; if they did not, all wrong. For example, there are rules in the Old Testament for eating and drinking and for clothing; rules even for the land,—how many years it should be cultivated before resting, how many years it should rest before being cultivated again; rules for the regulation of labor and capital; rules for master and servant; rules for husband and wife;—rules and regulations, I say, for the government of every relation in life.

When Jesus came He found these rules and regulations, hundreds of them. Moreover, He found that they were not being observed. They could not be observed, there were too many of them; and they dealt with too many things to make it possible for one to keep them in mind. I am sometimes afraid—particularly here in our own country—that we are coming to practically what they faced. We are coming to an overplus of rules and laws for the government of life.

And sometimes I am afraid that the same thing is taking possession of our churches. We are too much disposed nowadays to tell the men and women in our churches what they are to do and what they are not to do. There is not enough opportunity given them to determine things for themselves. I am afraid, too, that the same thing is true of some families. I cannot help being sorry for the children who are never allowed to think for themselves, who must have somebody constantly telling them what not to do. It is all right for childhood so long as it is childhood, but there comes a time in the life of every child when he slips from childhood into something else. Father and mother may not know it, but the child knows it. When that time comes, there is a desire on the part of the child to do a bit of thinking, and if he has not been trained to think, he finds himself in great difficulty. In short, there is the danger of making automatons out of men and women.

In the Eden Musée there is an electric man, an automaton which plays chess. He is just about the finest chess player in this country, and it is wonderful to see with what dignity he makes his moves. This electric automaton moves with great precision, but there is no life, no thought there. All the thought lies back yonder in the head of the man who works the machinery; and as long as that man is all right, the machine will go all right; but let the wrong man get hold of that piece of machinery, and things go all wrong. And so it is with regard to the matter about which I am speaking this morning. It is all right as long as we can feel perfectly assured that the ones who are working the machine are all right; but men and women who work the machine will eventually go all wrong unless there is some opportunity given for the development of individual and independent thought; and so I plead this morning for a little place in governmental affairs, in domestic affairs, and in the Church, for independent thinking about the problems that concern life.

Jesus faced a condition of rules for the government of life. Some of the people thought that when Jesus came He would prove His Messiahship by rigidly enforcing these laws; others thought He would entirely abrogate them and make up an entirely new set, a set just as rigid and perhaps just as minute, or even more so, than the old ones. Peter seems to have belonged to this latter class. Jesus had just been talking about discipline in the future Church. He had said: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then

take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican,"—not one that you put away, but one that you pray for, that you try to redeem and save.

Jesus concluded this teaching with a word concerning the power of unity. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This brought Peter to his feet, and he raised the question of the text, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Now this would have been an easy task, but Jesus said, "I say not unto thee, Until seven times: but, Until seventy times seven." The expression here, "seventy times seven," is equivalent to infinity. Dr. Vinson in his "Word Studies" holds that Christ is not here specifying a number of times greater than the limit of seven; he means to say that there is to be no limit in the matter of forgiveness; that forgiveness is a qualitative and not a quantitative thing. In the answer of Jesus there is a rejection of any attempt whatever to govern the spiritual life by fixed rules. It is altogether a matter of principle.

Forgiveness is not a thing of arithmetic. We see this in the very word itself, "forgive." It is a word in our English coming from two Greek words which indicate a very different state of mind. One is a word which indicates *condonation,* and the other is a word which indicates *dismissal.* The forgiveness that Jesus is here talking about and the forgiveness that He exercises toward us is the forgiveness, not of condonation, but of dismissal. We see it in our Anglo-Saxon word "forthgive," give forth. A fine illustration of it is found in Lazarus. When Lazarus was raised from the dead he stood there, as old John Jasper, the great colored preacher of Richmond, used to say, "a sheeted form without power of motion." His hands were tied, his feet were tied, his mouth was tied. He was alive, but motionless. And Jesus turned to those who were interested in him and said, "Loose him, and let him go," *i.e.,* forthgive him, forgive him, dismiss him of his grave-clothes, let him go with hands free, with feet free, with mouth free. Dismiss him, forgive him, and let him go.

I was brought up in the country. There are some things that a country boy can never forget, and one is the first time that his father ever took him to town to see a circus. For weeks the circus had been advertised. I had seen the pictures of the animals, the clowns, the riders and the like, but there was one picture more stirring than all the others. It was the picture of a balloon. It was in the early days of such things; no flying machines then. I wanted to see that thing which could take a man up in the air and carry him about with it; and my father promised to take us over to Raleigh to see that balloon. We started the night before and camped out on the way, so as to be there in the early morning.

When we were allowed to go into the grounds where they were putting up their tents I found the place where the balloon was, and sat down on the grass and watched them drive the spikes and tie the ropes that held the balloon when they began to fill it with gas. Soon I saw them turn on the gas, and this huge canvas began to fill with light air. I saw it thumping and throbbing, beating and pulsating, trying to make its escape, and I saw the ropes tighten on it and hold it in place and master it. I began to feel sorry for the balloon. The fuller it got the more it thumped and throbbed, until after awhile I could hear it, and I got so restless that I could not sit still. I got up and walked all around, and the more I walked the more it thumped and tugged on those ropes. First, it would leap over on one side, and the rope on the other side would jerk it back; then it would spring forward and another rope would pull it back. But after awhile relief began to come. A man came and cut the rope on one side. I thought the rope on the other side was also being cut, and that when those ropes were cut the balloon would go up, and be free. But when the ropes on the two sides were cut the balloon sprang right up in the center and stayed there, held by a center rope. Out yonder was the basket in which a man sat waiting to go up with the balloon, but I didn't care anything about him or his ropes or his basket. I was thinking about this center rope that was holding that great bag. And there the bal-

View Showing a Portion of Northfield Conference Grounds.

loon thumped and beat until that center rope was cut; then, up it went, basket, man and all.

Now, let me bring you back to what our Lord is trying to teach. Yes, and will you let me carry you farther back than that? Will you let me carry you back to what He did for you when He forgave you your sins? That balloon illustrates what Jesus did for me away back yonder. I could go to the very spot where He cut the guy ropes and forgave, dismissed, not one sin, but all my sins, and where I stood perfectly free, unhampered, unchained by one of them. Oh, isn't it a great salvation?

Jesus says that is exactly what you must do to your brother when he sins against you. You must not simply condone his sin, cover it up, but you must dismiss it, forgive it. This is just as applicable to a nation as it is to an individual, and it is just as applicable to us to-day as it was in the days of Jesus. We must simply let go, forgive, dismiss.

I do not know anything that works like this in the regulation of life. Some time ago, in the mountains of East Tennessee, we were engaged in raising $300,000 among our mountain people for the better equipment of our mountain college—Carson-Newman, in East Tennessee. And there are some lessons that I learned from that campaign that I would not take the world for. People who have never had any experience with those mountain people think them the most peculiar people in the world, and they are in some respects. But they are a wonderful people. Theodore Roosevelt, in that great book called "The Appalachian Mountains and the Appalachian People," says of these people, my people, that "They are the purest Anglo-Saxons in the world."

While we were carrying on that campaign a man came to my church one day, a typical old mountaineer who could not read a word, or write his name. He sat down, and said, with tears in his eyes: "Wall, Brother Broughton, you know we've been all split to pieces over there in that valley for a long time. We've just had faction after faction. It looked like there wa'n't no hope for us till one time a little woman come in up there and started a Sunday school; and after awhile we began to send our children to her. And we found that our children were learning things that we had never learned; they were learning about the love of Jesus. And one day my little girl come home and said, 'Daddy, the love of Jesus will put out all the hate in our hearts.' And, Brother Broughton, as best I know that's the way the change began. And this is the way it is ending: We have sent up this money to you to be used in helping to educate the children of the mountains into the way that we have needed to know so long."

"What about factions?" I said.

"There ain't any factions any more. We have all got together and we have all got in the same church; and here's $750 from that church for Christian education."

They had got hold of the principle. They had had the law all the time, but the law could not touch them save as it did it by force, and then they resented it. But oh, when the Gospel got hold of them and Christ came in, then all the feuds went out.

Again, Jesus was trying to show that there was a better and surer way of life than that imposed by rules and regulations. Take His teaching concerning the Good Samaritan. Certain representatives of the law came to Jesus and said, "Which is the great commandment in the law?" And Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." And then they said, "Who is my neighbour?" And do you remember what Jesus said? The man who asked that question expected that Jesus would make a circle around the neighborhood in which he lived, or perhaps his sect, or perhaps his race, or maybe he was broad enough to think that He would take in his nation. But Jesus did not do it. Jesus said to him, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And a certain priest came along and heard his groans, and said, 'This man is to be pitied, but he doesn't belong to my crowd.' Therefore he passed him by. Then a certain rabbi came along, heard his groans, and he too said, 'He is to be pitied, but he doesn't belong to my crowd'; and he also passed him by. Then the Good Samaritan came along. He heard his groans. He asked no questions; he got off his horse and got down into the ditch with him. He bound up his wounds, he poured oil and wine over them, and he took him in his own strong arms and lifted him out of the ditch up on the bank; and then he got out on the bank with him and took him in his arms again and put him on his horse, and went with him to the hotel, paid his bill in advance, and said, 'If you need anything else, just call on me.'"

Now, Jesus turned to these men and said, "Go, and do thou likewise." In other words, He said, "That man is your neighbor who is in any kind of need, whether he is in China or the islands of the sea; whether he is in Russia or Germany." Oh, God help us to try at least to face these matters in the light of the teaching of Christ!

And, I say again, it works. I wonder if I cannot illustrate it. Years ago there came to me a very beautiful woman. She said, "Dr. Broughton, I would like to join your church."

"Well," I said, "why not?"

She said, "There are reasons why I cannot."

I said, "Name one."

"Well," she said, "first of all, because you have a discipline that says your members are not allowed to go to the theater, and I love the theater."

I said, "I have no such discipline in my church."

Then she said, "Do you mean to tell me then that one can go to the theater just as much as one likes and be a member of your church?"

"I would not put it in just that way," I said.

"Well," she said, "do you mean to tell me that there is no harm whatever in going to the theater?"

"I certainly would not put it that way. But," I said, "I think you are honest. I think you want to serve Christ, and if you do, I will make you this proposition: You come into our church. You get down and definitely give yourself over to Jesus and ask Jesus to tell you what to do about that thing, to guide your thinking and your heart."

She did it. She went to the theater about three weeks after that, but she had not been there long before she said to her escort, "Charlie, this is no place for me."

"Why?" he asked.

"Well," she said, "I don't know why. It is just no place for me and I must go home." And she went.

And afterwards she came to me and said, "I understand now exactly what you meant, and it works."

Do not go away from here misjudging me, or misunderstanding what I am trying to teach. I do not say that He will teach you as He taught that woman. It may not be wrong for you to go to the theater. It may have been wrong for her. But I say to you this: He knows what you need and

what you can stand, and He is willing, thank God, to tell you what to do in all things. What we want to do is to get to Him, so that His great principle of life may work through us.

My last word is this: Our Lord's teaching here also applies to the manner of our giving. You know in this country this is a day of great emphasis upon giving. We are raising immense sums of money. Why, the Baptist people of our Southern States are making an effort to raise $75,000,000 between now and the eighth day of December, to be paid in five years, for their combined missionary and educational programme. And the Baptist people of the North have undertaken to raise a hundred million. One hundred seventy-five million dollars to be raised by this one denomination in this country. The Methodist and Presbyterian and Congregational churches are all moving or have moved in the same direction; and it is all right. It means a great day for the Kingdom of God. If all this effort is sanctified, there is no telling what is to be the outcome.

Men to-day, by reason of the emphasis that is being put upon giving, are crying out, "What shall I give?" Some men are attempting to answer that by upholding the tithing principle. God forbid that I should say a word that in any way may offend anybody with regard to this matter of tithing, but I must speak my mind concerning it. So far as being a help to systematic giving it is all right for babes in Christ. Mark you what I say. But I do hold that it is not our Lord's principle. "Oh, but," you say, "did not Jesus say, in Matthew, speaking of tithing, 'This ought ye to have done'?" Yes, He said that. But remember, He was talking to Jews, and He was saying to them: "As a consistent Jew, you can do no less than give your tenth. But there is a greater, weightier principle than that, and that is to bow your head under the Lordship of Jesus." Remember that you are His steward. Remember that it is not a question of one tenth or one half, but it is absolutely *all,* that Jesus demands. The question, therefore, that we should stimulate our people to raise as we face this great question of giving is not, "How much ought I to give?" but "How much, O Lord, wilt Thou let me keep of that which belongs to Thee?" It is all His.

The highest Christian life is lived, not on the plane of rules and regulations, but on the plane of Christ's principle; and the highest position in the Christian life is that position which acknowledges the Lordship of Christ in everything.

I want to close with this story. A dear friend of mine, on one occasion, went out upon a great ranch in Texas to conduct a series of evangelistic meetings. There were thousands of Texans there, among them some of the roughest ranchmen in all the world. A few days after he got there, a rich ranchman, the man who owned the grounds where the meetings were being held, came to him and said: "I have been a church member for a long, long time, but I have grown cold; and I have lost all the power I ever had in prayer. I do not like it. I want to get back, if I can, to the place that I once occupied. Won't you come over here to my tent, just we two, and pray for me?"

The big-hearted preacher went over there. And just as they got down to pray he said: "Hold on a minute. Before you begin to pray, I want to tell you something. I want to tell you that I have to-day decided not only to give Jesus my heart—I decided that way back yonder—but I have decided to-day to give Jesus myself, my life. It is far spent, but I have decided to give Him the rest of it, and won't you tell Jesus so? I feel kind of ashamed to tell Him."

My friend in his own way told Jesus about it, then started to close his prayer; but the man said: "Hold on; do not stop yet. Something else has occurred to me since we have been praying." He said: "I own so many thousand acres of the best ranch land in Texas. It is all I have. I want to give that this morning to Jesus. Won't you tell Jesus so for me?"

My friend told Jesus about that, and the old ranchman said amen. But when he started to close his prayer again the man said: "Hold on, do not close yet. I have thought of another thing. I have so many thousand head of cattle, as fine cattle as ever entered a slaughter pen, and I want to give every one of them to Jesus. Won't you tell Him about it?"

The preacher told Jesus that, and once more started to close his prayer. This time the old ranchman put both arms around

the preacher's neck and he said: "Hold on, don't finish yet. I have got the meanest boy, the worst son, that any father in this world ever had. He has put his mother into a premature grave and he is about to put me there, he is such a bad boy. I do not know where he is to-day. But oh, God knows where he is. I want to give my poor, bad boy, the last thing I have, to Jesus. Won't you tell Jesus about that?"

He did it; and before that meeting closed a telegram came from that lad saying that he had given his heart to Jesus and was coming home to tell his father about it. He came home. Before that meeting finally closed he was there, saved, clothed and in his right mind. No rules laid down for that; just a principle, the Lordship of Christ that got hold of that man and mastered him. He needed no law of the tithe; he had the Lawgiver in his heart to speak to him.

THE UNTOUCHED CROSS.*

Chaplain Thomas Tiplady.

CHAPLAIN THOMAS TIPLADY.

When the war broke out I was living in the East End of London, doing mission work; and the mayor of Poplar, who was one of our leading Christian men, set out to raise a regiment of volunteers to go out to France to fight. Now these people in the East End are the very poorest people we have, and many of the families were living a family to a room, so that there was not much for them to fight for; they could hardly fight for England, home and duty. But when the call came they responded as readily as our aristocracy, who had so much to lose; and the mayor raised over a thousand men. After some months of training in Salisbury Plain they were brought back for three or four days' embarkation leave before they took ship to France. And of course when they came back for a few days' leave before going to the Front, they were made a great deal of at home. Many of them were married men, and their wives made them realize that they were the best husbands in all the world. It had never been like that before. They could not understand it. The simple fact was, they had been away for a few months. And so the men had a good time; meals done to a turn and served to the minute.

One of these men had an especially good time. His wife did not nag him all the while he was at home. He almost wished she would, it seemed so strange. But the day came to say good-bye, and as they stood in the doorway and she took his hand she looked up at him and said, "Bill, if you wallops them Germans as you 'ave walloped me, you'll come back a bloomin' general."

Now she was not a philosopher, but she philosophized, and she said something that we ought to take home. If we fight for peace as we have fought in the war, we can reconstruct the world. But we can do more than reconstruct it. We do not want merely to put it together again as it was before, merely to reconstruct it, but we want to transform it, change it; and we can do it if we go whole-heartedly into it as we did into the war.

One Sunday morning I was going to hold a service on what had been No Man's Land in front of Arras. We had captured the ground and had pushed on ahead, and now we were able to have an open-air service on the ground that had been No Man's Land. I had been there on the day that we took it. I remember the sight,—

*Owing to Chaplain Tiplady's immediate departure for England, this address has not been revised by him.—EDITOR.

the deep trenches, the great sea of mud, and the long lines of barbed wire that were just like breakers in a sea of mud.

It was now some months after that and as I went along, cutting across the trenches and the open ground, stepping carefully over the barbed wire that still lingered, I was amazed to see the transformation that nature had wrought. The shell holes were filling in with grass, and the trenches had fallen in. Men had been gathering up the barbed wire. The lips of the trenches were red with poppies, and here and there among the shell holes in the open grass there were patches of daisies, fine, big daisies, and patches of poppies just like blazing fires, that rose and fell in the wind; and the grass covered all the ground where the mud had been. So there was a beautiful sight,—green grass, scarlet flaunting poppies, and gold and white daisies. It seemed to me as I looked at those trenches and at those poppies as if for every man who had been wounded or killed there during the past three or four years, each drop of blood had turned into a red poppy. The whole place was transfigured, transformed by the hand of Nature. The trees that had all been broken had grown their leaves again; their broken stumps were hidden by beautiful green leaves, and they formed a picture to look upon. And so where all had been ravaged and destroyed and made ugly by the hate and strife of men, Nature had come, working by night and by day, and had transformed it all. God had sent forth His angels and sown the mud with poppies, daisies and buttercups.

Do you want to know what your work is for the coming year? It is to be God's angel, to go out and sow the world with kindness, with goodness and with truth; it is for each one of you to be as those angels that sowed that mud with poppies and daisies and buttercups. Go out into life like that,—sowers.

On the French coin, the franc, there is a picture of Liberty, and Liberty is going out as the sun rises, not missing a moment of the day, and she is scattering seeds upon the ground. So France pictures herself as a sower of seed, going forth to scatter the seeds of liberty throughout the world. We have to go out from this Conference to scatter the seeds of truth, the seeds of love, throughout all the world, that they may grow and flourish until all kingdoms become the Kingdom of our Lord Jesus Christ.

I have seen strange, unforgettable sights, It is more impressive than to stand in Rome, to stand amid a buried civilization. One felt out there amid the hundreds of miles of ravaged France that he was standing in the heart of a ruined world. I have seen old men and old women being carried in men's arms to the station out of the way of the fire. I have seen little boys and girls,—five, six, and seven years of age,—being carried in men's arms, and they have groaned as they were being carried to the station, for their arms and legs had been broken by shell fire. I have seen the shells falling in the midst of the villages and blowing up house after house, and all one could see was a cloud of black smoke and red brick dust. One after another the houses went until there were no houses left. I have been in villages like Neuve Chapelle and others, where there was not a house standing, not a barn, not a church, where there was not even a wall standing the height of this desk. And as I have stood among the stones I have seen women's blouses and skirts, and babies' shoes, children's toys, broken sewing machines, and photographs from the walls. And the fields were so ploughed with shells that the shell holes touched one another, and one had to walk on the ruins to get through the village, and to pass the bodies of dead men that were blown out of their graves by the explosions that were continually happening about them. One stood there in the midst of a ruined world.

But there were some things besides the bodies of dead soldiers that stood up among the ruins. I remember after the first of July, 1916, when we began the battle of the Somme. The campaign on the Somme was perhaps the most terrific fighting done during the whole period of the war, and I think it was by far the bloodiest. I remember the men as they went out, in the twilight, on a beautiful June day, marched out of the village where they had been resting, to take their place in the assembly places, singing as they went, going out to victory. The next day they came back broken, blinded with blood, crippled, limping along, with hanging arms. I saw them outside our dugout, group after group of them, long

lines waiting. We could not deal with them fast enough, so they sat down on the steps of the dugout, fainting, bleeding. They were carried through as quickly as possible, just roughly bound, and put into the ambulances and driven off to the field hospital.

And I remember the Sunday after. Before the battle we had had a little sacramental service in the field. It had rained all day just holding up long enough for the service. The men came forward and knelt by the trunk of a tree. We spread the white cloth on the wet grass, poured out the wine, gave them the bread. Just before they came forward they sang together,

"Just as I am,—without one plea
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come."

They came and knelt on the wet grass to receive the Sacrament. Then we rose and sang, "God Be With You Till We Meet Again." And they gave me their addresses, the address of mother and sweetheart, and they went to their billets.

On the Sunday following the battle some of these lads came to a Sunday morning service. There had been sixty to receive the Sacrament, and there were nine to come to the thanksgiving. We stood in the corner of the field, near a little village that was being bombarded; and while the shells were falling a short distance away, we sang. These nine who had been "over the top" and through all that terrible No Man's Land, and had come back, stood up and sang,

"O God our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

We had our little service; then they went to their duties.

As I passed through the ruined village—all the people had fled—I saw standing, the old church; at least, the tower was standing, but it was all battered, and the doorway was blocked with fallen stones. The tower looked as if it would fall at any minute. And the old clock in the tower was broken. That old clock was the symbol of time, and the war has laid a heavy hand on all the things of time. I did not dare attempt to go through the door in the tower, and I went around the side through the churchyard. The grass was waist-high, and the marble and granite gravestones were shattered. I went through that old cemetery to the door at the back of the church. The door was blown off, and I entered. The roof had all fallen in. There was no glass in the windows; it had all gone; even the framework had gone. There was not a picture left on the wall. There was not a chair left. The altar had gone. Nothing had escaped. As I walked around I picked shrapnel bullets out of the plaster. Shrapnel was everywhere. The church was destroyed, and the priest was far away, acting as a chaplain with the French soldiers.

Looking up the Connecticut Valley.

Suddenly I came upon something that brought me to a sudden halt. There, fastened against the wall was a large wooden cross, and bearing, nailed upon it, a life-sized figure of Christ. Not a bullet had touched the cross, and not a bullet had touched the figure. It stood intact—the one thing in the church undamaged and untouched. The priest had gone, the congregation had gone, the seats were all destroyed, the saints were all destroyed, the windows and doors were all gone, the roof had fallen in,—in that terrible battle of the first of July all had been destroyed. Amid all the ruin the cross alone stood untouched. And when those people go back, with no church, no home, no fields that they can plough, they will find the arms stretched out still. There is One there to welcome them back. And they will build their new village, their new little township, their new homes, their new church, around that cross.

We stand in the midst of a ruined world, a broken world. How broken it is you do not know on this side. Out of my own brigade, eighty officers went "over the top." And how many do you think came back? Out of eighty officers there came back four. Seventy-six killed and wounded out of eighty officers. And four out of five men killed and wounded of all the men that went "over the top" that day. You know we are a little people on the other side. England has a population of only thirty-five million, and yet the British casualties were over three million. We have had over a million killed or who have died of sickness; nine hundred thousand have been killed in battle. And of all the white men who have died under the British flag, 82 per cent are from England alone. If you take all the English-speaking white men, bringing in America as well as Africa, Australia, Canada, Ireland, Scotland and Wales, still 75 per cent of all the white men who speak English and have died in the war are from England; they are Englishmen. So you can understand the sorrow there is on the other side, and how England is like the land of Egypt. There are few homes in which there is not one dead, or one who has been wounded or blinded. So those of us who come from the other side know that we are standing in a ruined world; and we are not surprised at the unrest and the tribulation that have come upon us. We know that there lie ahead a difficult path and a dark lowering sky. The world will be a sad place for another generation or two, and our people will go softly all their days. "Rachel weeping for her children, refused to be comforted, ... because they are not." What shall we gather around in our ruined world? Why, the Cross. There is only the Cross that stands eternally.

I have seen the cross at Neuve Chapelle, the only thing left in the village. Every stone had gone, there was not a wall standing, and yet above the trenches stood the Cross of Christ, the Christ looking out across No Man's Land, and spreading His hands over our lads as they fought for liberty in the trenches beneath. And there the Christ stood for three years. He had been there for three years of battle when I saw Him first. And the lads looked up in the night in the starlight, in the moonlight, by the light of the star shells, by the flash of lightning, they looked up at Him, and they heard His words, "Lo, I am with you alway, even unto the end." When the battle of Neuve Chapelle raged, and the lads crept into shell holes to die, they looked up at Him, the Great Volunteer,—every lad who fought in that battle was a volunteer,—looked up at the Supreme Sacrifice, and remembered that it was said of Him, "He saved others; himself he cannot save." And the lads said, "I am saving others, and I cannot save myself." And when the thirst has come upon the lads because of their wounds, I have gone among them with a bucket and a cup, and as I have passed the cup around I have seen it red with the blood of the men. They drank the water, and they drank one another's blood. It was a sacramental friendship; they drank one another's blood. I know how they feel when they are wounded and have had nothing to drink for many, many hours, out in No Man's Land. And these lads lying in the shell holes, where neither doctor nor stretcher bearer could reach them,—for no man could live upon No Man's Land when all the guns were trained upon it,—would creep into a shell hole to die, and would look up at that cross and remember that Christ said: "I thirst. Give me to drink." And as the lad closed his eyes he would hear Christ's whisper again, "Lo,

I am with you alway, even unto the end." As I looked at that cross, with the blackened amber clouds behind it, as it was that first year, and as I looked at the ruined fields and the ruined villages around, there came into my mind the words we sang this morning,

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

Not a bullet had touched it, and all else had been destroyed.

It is very significant the hymns that our soldiers like most of all. One of the two great hymns was,

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

They sang that before going into battle. They looked at the cross before they went to their own. They watched the path into Gethsemane before they took it to their own Gethsemane. As Christ died to make men holy, they were to die to make men free. Before they made their supreme sacrifice they looked at the world's Supreme Sacrifice, God's Supreme Sacrifice, the sacrifice of His only begotten Son. They remembered that before God called their mothers to give up their sons He had given up His own Son and had been bereaved.

The other great hymn they sang was a true soldier's hymn,

"Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide."

I have seen boys out there, well built for their age, but only fourteen and fifteen and sixteen; and at last we had to send them out, all who were under eighteen; we had thousands of them, lads of eighteen and nineteen and twenty and twenty-one. Life is sweet at twenty. Life is then but at the dawning, at the breaking of the day, and the birds are singing, the flowers are blooming, and there is music in the trees. One has not felt the heat and burden of the day, nor the coolness of the eventide. Christ, Who had Himself to die young, said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Our men did not speak of death. You know what they call death. Rough-looking men they were, but they were poets. When a man had been killed they did not say he had been killed or shot; they said he had "gone west." I have seen the sun sinking in the Atlantic in a sea of glory until the Atlantic looked like the paved golden streets of heaven. I have seen the sun sink on your prairies of Montana, a sight to make angels stand amazed. But I have seen something more glorious than that. I have seen lads of eighteen, nineteen or twenty, their souls "going west," going to another dawn, laying down their lives for you and for me, for your children and grandchildren; and that is the greatest "going west" that I have seen. So they said, "He has gone west."

Before we went into battle we always sang,

"Abide with me: fast falls the eventide."

"I am nineteen, and I ought to live to be seventy, and I am going to die to-morrow."

. . . . "Fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,"

"When I am wounded and stricken and dying in a shell hole, when neither stretcher bearer, nor doctor, nor nurse, nor mother, nor comrade, can reach me,

"When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

"I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me.

"Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee:
In life, in death, O Lord, abide with me."

And He did it.

One of my men came to me one morning and said, "I have just come in with a burial party." They had searched the battlefield: they had buried the dead. He said: "In one shell hole we found a soldier who had died. He had just crept there to die, and in his hand he had a book." They had seen it by the moonlight. He had a

book in his hand, and it was the Bible. This Christian lad looked to see what the dead boy had been reading, and found it was the twenty-third Psalm. It was open there, and he had his finger on it.

The lad had been mortally wounded. He knew he could do no more; he knew that no one would come to him; and so he had crept into a shell hole to escape the bullets that were whizzing across the land, and the shells that were bursting about him, that he might have a few moments in peace before he passed hence. He had "fought a good fight," he had "kept the faith." There was laid up for him a "crown of righteousness." He had "done his bit." That was the greatness of the men; they gave all and said it was their bit. They knew how big the war was, and though a man gave his all it was but a bit. He had done his bit, he had a right to a few moments of quiet, and he crept into a shell hole to compose his thoughts for death.

As he lay there amid all the racket of the guns, his mind went away from France and over the Channel to his home, some country village. He saw the little village church, he saw the cottage where his mother was, he remembered the Scriptures he had heard at church and at the Sunday school, remembered the Sunday nights when they had gathered around the harmonium and sung hymns, when the mother had gathered them around her knee and read to them the Shepherd Psalm. He was back home. The shells burst about him, and warriors kept on their awful strife, but he was far away; he was back home. He took out of his pocket a little Bible that he carried. He turned over the leaves until he came to a familiar psalm, "David's confidence in God's grace. A Psalm of David," and he read that.

"The LORD is my shepherd." I am a poor stricken sheep, gotten away from the rest of the flock. I am stricken; I am wounded sore unto death. I have crept into this hole to die. But "the LORD is my shepherd; I shall not want." He will walk the battlefield, and no bullet and no shell shall touch me. As He walked the Sea of Galilee He shall walk No Man's Land; He shall find every stricken sheep. "The LORD is my shepherd; I shall not want."

"He maketh me to lie down," as my mother would if she had me home to nurse. "He maketh me to lie down in green pastures." Green pastures! That blasted field of battle, that grass turning red with the blood of men, those fields torn up with shells! "He maketh me to lie down in green pastures: he leadeth me beside the still waters." And all the time the guns roared and the shells burst about him. But the Good Shepherd had found him, and He had called his spirit to "lie down in green pastures," and was leading him "beside the still waters."

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." "Thou art with me." The guns roar, and the doctor cannot reach him, no stretcher bearer can come to him, or nurse, or mother or friend. He is alone in a shell hole, bleeding to death, but, "'Thou art with me. Though I walk through the valley of the shadow of death,' and walk it alone, 'I will fear no evil: for thou art with me.'"

"'Thou preparest a table before me in the presence of mine enemies.' Here in the middle of No Man's Land with my enemies training all their guns upon this bit of land, 'Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life.'" And as the darkness deepened, as the eventide fell, his soul exclaimed, "And I will dwell in the house of the LORD for ever."

Down the centuries he joined hands with King David, himself a warrior, and he said, "That testimony is true." As a man seals a document, he sealed that Psalm. He said: "That is true. Witness my mark." There he put his finger, and when the soldiers came to bury him, they found his finger on the Psalm. "That is true. 'The LORD is my shepherd; I shall not want. . . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.'"

That is how it was on No Man's Land. That is how it was amid all the desolation. There was One there Who could not be killed and could not be driven away. There was One unceasing Comrade Who went by their side to be their Guide, to be their

Comfort. And amid all the wreckage there on the blasted field of battle there stood a Cross. And through all the days that are to come, and all the unrest, and the shaking to and fro of the world as though by earthquake, we shall find One to guide us, we shall find a Cross to gather round, and we shall build our new civilization and our new Church life and our new world round the Cross. The Cross still stands.

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

And when we are all gone, when we have all fallen like the leaves that will spread themselves over these fields in the autumn, the Cross will stand, and He will walk the streets of Galilee, and open the eyes of blind men, and heal broken-hearted people; He will still walk the streets of London and New York and these lanes of Northfield; and we can leave the world with Him.

Round Top.

At twilight hour, 'neath other sky,
On other well-loved hill,
Came Christ's disciples nigh,
To learn His sovereign will.

'Neath spreading trees of other clime
They listened to His word;
They caught His tones of love sublime;
They grew to know their Lord.

And men have found on this far slope,
Beneath God's holy trees,
A sight of Christ, a burning hope,
And learned their Lord to please.

From this fair place of prayer and praise
Go down His servants true,
As those, who walked His earthly ways,
Went down His will to do.

—*Frank L. Duley.*

Receipts for August.

Central Africa (Dan Crawford's Work in):

14337	$ 2 00

England (Dr. Barnardo Homes):

14337	$ 1 00

India's Child Widows (Pandita Ramabai's Work Among):

14326	$ 273 36
14337	2 00
	$ 275 36

India's Famine Sufferers (Relief For):

14328	$ 20 00

Record of Christian Work (Free Distribution):

14325	$ 4 00
14327	2 00
14329	3 00
14330	3 25
14331	193 45
14332	1 00
14333	2 00
14334	7 00
14335	1 00
14336	2 00
14338	1 00
	$219 70

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Our Book Table.

Before Governors and Kings. By Clarence D. Ussher. Houghton Mifflin Co., Boston. Board. 24 pages. 60 cents.

Dr. Ussher, who is a medical missionary, communicant in the Episcopal Church, but serving under the Congregational American Board, is convinced that the varieties of religious expression and denominational connection are partly accidental and partly temperamental, but in no real degree substantial. In illustration of which faith he gives us two striking experiences out of his missionary life, in which he has been able to hit upon the keynote of faith so that he has met response and recognition from bigoted or ignorant Mohammedans. The same presentation, he assures us, wins favor from all kinds of religious people, as he meets them. One can well believe it. The value of this book is not in its size or its profound originality, but in its truly catholic temper and vision.—*J. L. K.*

Brother Van. By Stella W. Brummitt. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 171 pages. 75 cents.

Brother Van deserves a place among the Pathfinders of this series, since, no less than Livingstone and the White Man of Uganda, his spirit of adventure and heroism was pervaded by the eagerness to bring the knowledge of Jesus Christ to the souls of men in the dark corners of the world. His pioneer ambition, fired by the achievements of Lewis and Clark, and his complete consecration of life to the Master's service led the

intrepid lad out of the state of Pennsylvania, where his forefathers had been themselves pioneer settlers, into the vast territory of the Northwest, where Indian hands seemed beckoning him.

The qualities of mind and heart which to-day give him the title of "The Best Known and Best Loved Man in Montana," early won both the white men of the wild and woolly period of the Far West and the Indians. The Blackfeet Indians have made him a member of their tribe and each year he celebrates with them their great festival with its unique ceremonies. Over the trail which he first traversed in an army post wagon have sprung up churches, schools, deaconess houses, hospitals, parsonages, of his planting.

Mrs. Brummit has told the story well and boys and girls who love adventure will delight in the account of the battle of Gettysburg, where the lad carried the cooling water to thirsty friend and foe alike, and of the days among cowboys and prospectors, of Indian massacres and Indian friendship.

Brother Van's experience is an essential chapter in the records of Home Missions and the history of the early days of the Great Northwest. Still keeping the spirit of the pioneer, to-day his thoughts go out eagerly to the men who, succeeding the Indian and the plainsmen, toil in the mines and mills of that transformed region. Here he sees new tasks of ministry for the Christian forces of America and longs to witness their accomplishment in this "land of the shining mountains." May many a young reader of this true story of a great Christian pioneer be led to the same devotion to his Master and his fellow men!—*L. M. N.*

Christina Forsyth of Fingoland. By W. P. Livingstone. Geo. H. Doran Co., New York. Illustrated. 246 pages. $1.50 net.

This is the story of a heroic woman who volunteered to work in one of the most lonesome and heathen spots in Africa. It is the story of single-handed, uphill work amid the most discouraging conditions, of victories won through exalted faith and consecration. Not all missionaries are asked to render such isolated and exhaustive service.—*F. L. D.*

College Gateway (The). By Charles Franklyn Thwing. D. D., LL. D., Litt. D. Pilgrim Press, Boston. Cloth. 277 pages. $1.50 net.

The College classes from 1903 to 1918 have listened to these parting words from the president on Baccalaureate Sunday at Western Reserve University, as they were about to pass through "the College Gateway" into the life of the world. The messages are wholesome and inspiring and spoken with a tender seriousness which the relation between a true teacher and his pupils calls forth.—*L. M. N.*

Democracy and the Church. By F. A. Agar. F. H. Revell Co., New York. Cloth. 91 pages. 75 cents net.

This book forms a thoughtful study of the implications of the concept "democracy," and of its applications practically in life, with special emphasis on the idea of Christian brotherhood. The Church is defined as the ideal democracy, which as locally applied, in the case of a particular Christian community, will produce the definite results of a surrendered individualism, interdependent relationship, an adequate form of government, a system of universal education, and a missionary dynamic. The book is an excellent sample of the increasing class of small volumes which, condensing a good deal of thought into a limited space, admirably serve the purpose of catching the attention, and impressing the mind, of him who must run while he reads.—*C. A. S. D.*

Dynamic of Manhood (The). By Luther H. Gulick, M. D. Association Press, New York. Cloth. 158 pages. 75 cents.

Dr. Gulick has given us out of his rich and varied experience a number of books which bring the latest scientific knowledge to bear upon the matter of practical living, and his death will be deeply regretted by all who have come in contact with him or with his books.

The "heart hungers" of men, which have been all too little understood, are here discussed in illuminating style, and their nature and purpose are made clear. In the opening chapter the "two major motives" are distinguished. These are stomach hunger, including all those desires that seek some benefit for oneself, and heart hunger, or love. The first of these the author has discussed in other books, such as "The Efficient Life," and "Mind and Work." This book, after the introduction, is devoted wholly to the second.

Dr. Gulick falls into line with modern psychology in treating the emotions as the fundamental basis of life. The emotions are the driving power, the will and intellect are the tools with which the desires work. Love includes all feelings that find their satisfaction in the service and happiness of others, and if love is the dominant motive, abilities will be developed as in no other way, for the capacity for attainment in self-service is limited, as compared with the capacity for attainment in the service of others. Both driving motives are essential, however. In the early years of life predominance is given to the development of oneself. In the teens the heart hungers come with a rush.

Of the four hungers which are specifically discussed,—for a friend, for woman, for children, and for God,—the longest chapter is that which has to do with hunger for woman. New light is here thrown upon the problems of sex—new at least for most people—and important conclusions are drawn. Two incidental remarks may be noted. One is that the chief effect of the modern eugenic movement so far is to prevent the best people from marrying at all. The other is that marriage should come about in the early twenties, and the parents should give financial assistance to make this possible, if necessary, just as in the old days they gave the young couple a bit of land, tools and furnishings.

The book is scientific, religious, practical, and interesting; of value far out of proportion to its size.—*E. C. L.*

Foreign Magic: Tales of Every-day China. By Jean Carter Cochran. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 191 pages. $1.50 net.

The united purpose of the Foreign Missionary Boards to study the theme of Christianity and the World's Health in this year of our Lord which follows the period of wounds and anguish, of plague and exhaustion,—a year of healing after the years of pain,—is even more timely than it seemed at first thought. Not only has physical suffering held a larger place in the world and called more heroic service to its relief than ever before, but the opportunity to bring Western skill and science to the pitiful needs of the non-Christian lands, especially the unrelieved sufferings of secluded women and neglected children, is now so overwhelmingly great and so meagerly met that the Church must be stirred to its depths

to respond to the cry of misery, or be untrue to the Great Physician.

Moreover, the year 1919 is a red-letter anniversary in missionary history, for it is the centennial of the first medical missionary, Dr. John Scudder, the pioneer of all missionary physicians, in India, and the semicentennial of the brave journey of Dr. Clara Swain to the same land, the first Christian woman doctor in the mission field. It is not strange that an unusual combination of events like these has called out an unusual group of books, related to this great theme. They are unusual in their subject, for the splendid records of medical missions have never before been collated. They are unusual also in their quality and their vital interest.

"A Crusade of Compassion," by Dr. Belle J. Allen, Mrs. Gamewell's recent book, "New Life Currents in China," "Ministers of Mercy," by Dr. James H. Franklin, and "Foreign Magic," by Miss Cochran, together with the missionary magazine articles which will join in the celebration of a hundred years of medical missions, will make a notable year of mission study, and, it is hoped, the beginning of a far greater crusade of compassion for the healing of the nations than the world has ever seen.

Miss Cochran's contribution to the study is a very delightful book. The foreign magic of which she writes is that wrought by American physicians upon the minds and bodies of their Chinese patients. The author claims for her volume "only a few simple stories of the everyday life of some very human people," but very human people are the most interesting kind the world over and certainly China is no exception. Delicate insight, sympathy, and a sense of humor have aided in sketching these vignettes of Chinese life and of the episodes of missionary experience which are not often recorded. The form and illustrations of this interesting book add to its charm.—*L. M. N.*

History of Religions. By George Foot Moore, D. D., LL. D., Litt. D. Chas. Scribner's Sons, New York. Cloth. 552 pages. $3 net.

This scholarly volume follows after six years its predecessor, to which it affords a fitting completion. It treats, with sufficient scholarship, and a real sympathy for whatever is good in each, the three religions which are so intimately related one to another that, in a morphological classification, they may be regarded as three branches of monotheistic religion in Western Asia and Europe. As Dr. Moore (who is professor of the history of religion, in Harvard University) points out, fundamental in all three forms is the idea of revealed religion. "God has made known to men by revelation in sacred books His soleness, His character, and His will; and this revelation is a law which He has imposed on men, not only for ritual and observance but for belief and conduct, thus making faith and morals integral parts of a nomistic religion."

It is pointed out that these three religions have never divided the world territorially among them—and there has been much intellectual intercourse and even exchange of influence between their respective adherents. Interesting mention is made of the Arabian philosophy, as well as of the Greek thought, by which it was affected. Resemblances between the different forms of faith are pointed out, and the changes which they have undergone in the course of their history are described. It is the aim of Dr. Moore (which he has in good measure achieved) to deal not only with the origins but also the development of these religions, passing over no important stage or movement. He has certainly succeeded in this volume in packing much into a little—for the theme he has taken in hand might readily be expanded into a series of books. He has freely consulted other authorities and frankly expresses obligations to them, but the method of treatment is his own, and the judicial tone with which he treats of these religious phenomena is happily characteristic of all his written work.

The subject of comparative religion has a real fascination for scholarly minds, and in this book Dr. Moore has shown that it can be made attractive also to the general reader. The order of discussion—Judaism, Christianity and Mohammedanism—is of course chronological, and the superiority of Christianity, as the topmost stone of the temple, is assumed. To many readers the sketch of the different stages of the development of Christianity, including the apostolic age, the Apologists, theology and dogma, will prove the most interesting portion of the book, which is well worthy to take its place in the International Theological Library. A list of works of reference and an index add to the value of the volume.—*C. A. S. D.*

How to Win and Other Victory Messages. By Paul Rader. The Book Stall, New York. Paper. 99 pages. 35 cents.

This pamphlet contains eight characteristic sermons, direct in style and valiant in spirit.—*L. M. N.*

Mind and Conduct. By Henry Rutgers Marshall, L. H. D., D. S. Chas. Scribner's Sons, New York. Cloth. 236 pages. $1.75 net.

This book is a study in the problems of mind and conduct, which contains the substance of the Morse lectures delivered at the Union Theological Seminary in New York in 1919—lectures which, from their abstract quality, could hardly have been easy to follow. Dr. Marshall treats of "The Correlation of Mind and Conduct" (consciousness and behavior, instinct and reason, the self), then discusses some implications of this correlation (creativeness and ideals, freedom and responsibility) and concludes with a few observations on "Guides to Conduct" (pleasure and pain, Hedonism, intuition and reason)—the third section being perhaps the best. The book scarcely escapes a touch of pedantry, and gives the impression every here and there of a labored label-making. It is a mixture of philosophy and psychology, with a preponderance of the latter. For the reader who will take the pains thoughtfully to pursue its subtle argument, and who is not discouraged by the dry style, it will yield a number of helpful insights into life as it is being lived and as it ought to be lived.—*C. A. S. D.*

Miracles of the Bible (The). Compiled and edited by Peter E. MacKay. Tomb & MacKay, Lexington, Ky. Cloth. 133 pages.

Here is a convenient little book for pastors to have in the study. The author has chosen to begin the list with the assumption of Enoch, although the Creation, especially the creation of Adam from the dust, was certainly miraculous. We find no mention of the restoration of Paul's sight at the hands of Ananias.—*E. J. R.*

New Life Currents in China. By Mary Ninde Gamewell. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 227 pages. 75 cents.

This is a valuable, informing and optimistic work, dealing with the progress of Christian teaching and civilization in the great Eastern Republic,

and the gradual emergence of a national consciousness, colored by a progressive idealism. Put out by the Missionary Education Movement, it seems excellently adapted to the purpose in view.—*E. J. R.*

Ornamented Orthodoxy: Studies in Christian Constancy. By Edgar DeWitt Jones, D. D. F. H. Revell Co., New York. Cloth. 221 pages. $1.25 net.

A good many published sermons are sermons preached on special occasions, or those dealing with some special line of thought. These are evidently specimens of ordinary Sunday-to-Sunday work, and considered as such the reviewer knows of nothing better for the preacher to take as models, or for the ordinary Christian to read. It is said of the Doctors Mayo, famous surgeons at Rochester, Minn., that they work along the usual lines, but do everything just a little better than anyone else does. So with the preaching displayed here. There is nothing extraordinary about it except that it is extraordinarily well done. The preacher takes such texts as other men use, and presents the situation as other men might do, but he has an unusual gift in developing the thought, and especially in using illustrations which are interesting and to the point. The style is simple and easily understood. There is no philosophical jargon, nor is the thought so laboriously worked out that it is difficult to grasp. The country needs more such preachers.—*E. C. L.*

Punishment and Reformation: A Study of the Penitentiary System. By Frederick Howard Wines, LL. D. Thos. Y. Crowell Co., New York. Illustrated. Cloth. 481 pages. $2.50 net.

Remarkable developments, to use the words of the reviser, have occurred since 1910, both in the science of criminology and the treatment of lawbreakers. Hence little more than the historical part of Dr. Wines' latest edition of the original work has been retained, while the closing chapters, written by a penological expert, deal with newer views of crime and its treatment. The result is a very valuable body of information, a mass of well-winnowed data, awaiting consultation and reference. Here is a reliable history of the punishments of crime; a highly interesting account of prison reform; a description of the helpful leverage that it has been found possible to bring to bear on convicts, and the gradual attempt to substitute reformatory discipline (including even self-government) for purely punitive inflictions.

Like most sociologists, Mr. Lane conducts us a considerable distance into partially theoretical strata, such as hereditary disability, individual diagnosis at the hands of specialists, and eugenic and environmental safeguarding of the future. A few positions are not likely to pass without challenge—the plea (p. 353) for the abolition of capital punishment, required, in the case of murderers, by God Himself. Or take the characterization of New York gang stealing (pp. 439, 440) as "amusements indulged in largely in the exercise of normal play impulses": on reflection, most people will conclude, with Lowell, that the Ten Commandments will not budge, and stealing will continue stealing. And after all has been said that fairly can be said about crime as disease and hereditary misfortune, the most portentous fact in the world remains the existence of sin. The greatest need of humanity is not education, reformation, nor yet reconstruction, but regeneration —*E. J. R.*

Reunion in Eternity. By W. Robertson Nicoll. Geo. H. Doran Co., New York. Cloth. 295 pages. $1.50 net.

Sir William Robertson Nicoll has gathered up into this volume the noblest testimonies of earth's loftiest souls to the hope of immortality. Here the bereaved may find that solace for loss which comes from the confirming belief of others in like bereavement.—*F. L. D.*

Why We Fail As Christians. By Robert Hunter. Macmillan Co., New York. Frontispiece. Cloth. 180 pages. $1.60.

Mr. Hunter thinks that the Church has failed, and failed because it has not trained its members in communistic practices which would gradually have furnished the grooves in which the principles of the Sermon on the Mount alone can be effectively operated. He holds that it was society's fundamentally vicious structure which caused the typical failure of Tolstoy, whom he regards as one of the few in modern times who has penetrated the real meaning of the message of Jesus.

It is evident that the whole question hinges on what constitutes vital Christianity. Mr. Hunter's conviction is that it is equivalent to a socialistic brotherhood. In his view, Christ was a Communist. That Christ taught communism, however, or that it was obligatory in the early Church, is much more easily asserted than proved. Christ and the apostles did not give away all that they had, as is proved by the office held by Judas; He accepted the support of godly women, one of whom (Chuza's wife) may reasonably be thought to have been in comfortable circumstances; Philemon owned a slave whom Paul restored to him; and the early Church certainly did not practise the free love advocated by Mr. Pearson and other advanced socialists. With Mr. Hunter's humanity and love of justice and fair play we are in hearty sympathy, but we do not think he has established his premises.—*E. J. R.*

BOOKS RECEIVED.

Bible Through a Telescope (The). By B. B. Sutcliffe. Bible Institute Colportage Association, Chicago. Paper. 81 pages. 25 cents net.

Christian Movement in the Japanese Empire Including Korea and Formosa, 1919. Edited by Edwin Taylor Iglehart. Published for the Conference of Federated Missions, Japan. Cloth. 542 pages. $1.25.

Church and Its American Opportunity (The). By Various Writers. Edited by Charles Lewis Slattery. Macmillan Co., New York. Cloth. 235 pages. $1.50.

Democratizing Theology. By Herbert Alden Youtz, Ph. D. Pilgrim Press, Boston. Paper. 39 pages. 25 cents.

Jubilee Christ (The): And His Renewal of Life's Opportunities. By Edward E. Rohrer. Fred S. Boorman, Washington, D. C. Paper. 11 pages. 10 cents.

Korean Situation (The): Authentic Accounts of Recent Events by Eye Witnesses. Issued by The Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America, New York. Paper. 125 pages. 25 cents.

Padre: A Red Cross Chaplain in France. By Sartell Prentice, D. D. E. P. Dutton & Co., New York. Cloth. 328 pages. $2 net.

Standing By: War-Time Reflections in France and Flanders. By Robert Keable. E. P. Dutton & Co., New York. Cloth. 271 pages. $2 net.

YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

Miss A. W. Pierson.

All correspondence relating to this Department should be sent to Miss A. W. Pierson, 10 Elston Road, Upper Montclair, N. J. Send in answers, if possible, before the end of each month. Give name, age and address.

BIBLE FOLK WHO DARED.

Scripture to be Read.

1. Jonathan's Brave Deed. 1 Sam. xiv. 1-14.
2. Jonathan and His Father. 1 Sam. xiv. 15-46.
3. Jonathan's New Friend. 1 Sam. xix. 1-7.
4. Jonathan True to His Friend. 1 Sam. xx. 1-42; xxiii. 16-18.
5. Death of Jonathan. 1 Sam. xxxi. 1, 2.
6. Jonathan's Friend Faithful to His Promise. 2 Sam. ix. 1-11.

Questions to be Answered.

1. How did Jonathan endear himself to the people?
2. Does it cost anything to be a true friend to another?
3. What is required of a true friend?
4. What promise for the future did Jonathan ask of David?
5. How has our greatest Friend proved Himself worthy of the name?
6. What does the Bible say is the highest test of friendship?
7. What was Saul's rash vow?
8. How do we know that Jonathan was a skillful archer?
9. How does David describe Jonathan's love?

X. The Prince Who Dared to Stand Up for His Friend against the King.

It is a wonder he was not a spoiled boy. He was the eldest son of the king, the heir apparent to the throne, his father's constant companion, and the pet of the nation. He was strong, active and brave, and excelled in archery. As he became a man, King Saul placed him in positions which proved his ability and judgment. He made him commander of a thousand soldiers. One day, during a victorious battle, the king made a rash vow which nearly cost the life of the prince, but the people interfered and saved their favorite.

The prince was still a young man when he first saw the one who was to be a friend through all his life, and even afterward. He was with the king when David, the young shepherd, who had just been victorious over Goliath, came in before the king with the giant's head in his hand. When Jonathan saw the noble youth and heard how he had gone against Goliath unarmed except for his sling, but trusting in the Lord God; and when he looked into his earnest face and heard him give God all the glory of the victory, his soul went out to him with a wonderful love.

As soon as he could get David alone, he gave him proofs that he was honored and loved by the king's son, and David's heart in turn went out in love to the prince. They had long talks together and "vowed eternal friendship." This friendship between David and Jonathan was many times severely tested, but it never failed.

After his encounter with Goliath, King Saul kept David with him and made him a captain. He was so fearless and so victorious that his praise was on everyone's lips, and popular songs were even sung about him and his victories, until Saul became very jealous. Instead of loving David, he grew to hate him and several times tried to kill him and get him out of the way. He knew that David had already secretly been anointed to be king after him, and naturally he wanted his own son Jonathan to succeed him. He even tried to get Jonathan to help to get rid of David. Many times Jonathan stood up for his friend and tried to make his father feel differently. When he found he could not succeed in this, he helped David to escape. One time he was so noble in the defense of his friend that Saul became very angry and threw his javelin at his own son to kill him, but Jonathan dodged it and so saved his life. Though Jonathan had every reason to be jealous of David because he saw that God had chosen him to succeed to the throne, yet he ever remained David's loyal friend and champion.

Finally Saul became so determined to kill David that he had to flee for his life. Instead of helping his father to get David out of the way forever, Jonathan was the one who planned for his safety and escape. Before they parted, however, Jonathan and David renewed their covenant of everlasting friendship which was not only for themselves but included their children.

Some time later, while David was still a fugitive from the hatred of the king, Jonathan and his father were both slain in one battle. We might think that David would be delighted when he heard that the king, who for years had hunted him as if he were a wild beast, was dead and would trouble

him no more. But instead of rejoicing over his fallen enemy, David mourned for him and for his friend the noble Prince Jonathan. David forgot all about the king's jealousy and hatred and remembered only his bravery and first kindness and his love for his son Jonathan. And bitterly David sorrowed for his loved and trusted friend, the prince who had been faithful unto death.

After David had been crowned king he remembered his promise to Jonathan, and finding that there was one son of Jonathan who was alive, he sent for him; and though a poor cripple he adopted him as a son and had him live in the palace and eat at his own table. Thus he kept his vow to Jonathan and was faithful to the memory of his friend. So beautiful was the friendship between David and Jonathan that even to-day we hear two people who are true and devoted friends spoken of as "David and Jonathan."

Those who are taking the Course are as follows:

Esther Bachmann, age 12, California.
Margaret Booth, age 16, Ontario.
Richard Brownlee, age 13, Iowa.
Leslie Copeland, age 13, Canada.
Mae Cornwell, age 15, Hawaii.
Josephine Drury, age 12, Porto Rico.
Margaret Duckers, age 16, New Jersey.
K. M. Eappen, age 14, South India.
Ah Moy Hen Fat, age 11, Hawaii.
Helen Feasel, age 15, New York.
Ida Ah Fo, age 15, Hawaii.
Ah Lin Tan Fook, age 11, Hawaii.
Elizabeth Garber, Pennsylvania.
Emily Garber, age 13, Pennsylvania.
Elsie Goldstone, age 16, Hawaii.
Marion Guerro, age 16, Hawaii.
Tsurne Hatanaha, age 14, Hawaii.
Mary Hedrick, age 13, Tennessee.
Violet Hew, age 15, Hawaii.
Ella Hostetter, age 13, Pennsylvania.
Henry Hostetter, age 16, Pennsylvania.
Lauretta Kaaa, age 16, Hawaii.
Elizabeth Kaai, age 13, Hawaii.
Marion Kaai, age 16, Hawaii.
Mary Kaai, age 15, Hawaii.
Martha Kahanu, age 15, Hawaii.
Mary Kanakahi, age 15, Hawaii.
Sara Kane, age 13, Hawaii.
Mary Kapu, age 16, Hawaii.
Julia Kauka, age 15, Hawaii.
Mara Kawelo, age 14, Hawaii.
Naomi Lantz, age 10, Ohio.
Chay Kin Lee, age 14, Hawaii.
Men Han Lee, age 12, Hawaii.
Ruth Mayberry, age 14, Maine.
Alice Momona, age 15, Hawaii.
Arthur Pierson, age 14, New York.
Blanche Ralston, age 14, Hawaii.
Phœbe Richards, age 15, South Carolina.
Virginia Richards, age 15, South Carolina.
Margaret Richter, age 14, Massachusetts.
Willie Seay, age 11, Tennessee.
Delia Smith, age 13, New Jersey.
Ellen Smith, age 15, Hawaii.
Anna Todd, age 13, Missouri.
Asayo Tokunaga, age 15, Hawaii.
Esther Vanderveer, age 12, New Jersey.
Helen Wong, age 15, Hawaii.
Kathryn Zimmerman, age 10, Pennsylvania.
Paul Zimmerman, age 14, Pennsylvania.
Wilbur Zimmerman, age 12, Pennsylvania.

THOUGHTS FOR THE QUIET HOUR.

OCTOBER, 1919.

Wednesday, 1st. *O* LORD *God, ... I pray thee, send me good speed this day. Gen. xxiv. 12.*

Every day let us renew the consecration to God's service; every day let us in His strength pledge ourselves afresh to do His will, even in the veriest trifle, and to turn aside from anything that may displease Him. . . . . Every day let us come to Him in simple obedience and faith, asking help to keep us and aid us through the day's work. And to-morrow, and to-morrow, and to-morrow, through years of long to-morrows, it will be but the same thing to do; leaving the future always in God's hands, sure that He can care for it better than we. Blessed trust that can thus confidingly say: "This hour is mine with its present duty; the rest is God's, and when it comes, His presence will come with it." —*Madame Guyon.*

Thursday, 2nd. *As for me and my house, we will serve the* LORD. *Josh. xxiv. 15.*

Each man stands at the center of a great network of voluntary influence for good. Through words, bearing, and gesture he sends out his energies. Oftentimes a single speech has effected great reforms. Oft one man's act has deflected the stream of the centuries. Full oft a single word has been like a switch that turns a train from the route running toward the frozen north to a track leading into the tropic south.—*Newell Dwight Hillis.*

Friday, 3rd. *Faithful in all things. 1 Tim. iii. 11.*

It may be that we cannot be great, let us be good. If we cannot shine as great lights, let us make our light shine as God has made it to shine. Let us live lives as in the presence of Christ, anxious for His approval,

and glad to take the condemnation of the world, and of Christ's professed servants even, if we get the commendation of angels and of our Master. The "Well done" is to the faithful servant, the *faithful,* not the great. Let us watch and pray that we may be faithful.—*James Gilmour.*

Saturday, 4th. *The word of the* LORD *came unto Jonah the second time, saying, Arise, go unto Nineveh. . . . . So Jonah arose, and went unto Nineveh. Jonah iii. 1, 2, 3.*

Come, take that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it.—*Phillips Brooks.*

Sunday, 5th. *I love the* LORD. *Ps. cxvi. 1.*

Say not, "I love the Lord," unless you find
Within you, welling up by day and night,
A love, strong, full, and deep for human kind;
Unless you find it always a delight
To show the weary one a resting place,
To show the doubting one faith's shining way,
To show the erring one the Door of Grace,
To show the sorrowing ones where they may lay
Their broken hearts, the heaviness, the care,
The grief, the agony too sharp to bear.
When each man is the neighbor whom we love
According to the gracious measure of His Word,
Then may we lift our eyes to heaven above,
And say with rapture sweet, "I love the Lord."

—*Selected.*

Monday, 6th. *God is love. 1 John iv. 16.*

Only in proportion as we draw near to God and are made in a measure like unto Him, can we increase our possession of love of which the entire essence is in God only.—*John Ruskin.*

Tuesday, 7th. *As my Father hath sent me, even so send I you. John xx. 21.*

Christ would still seek the lost, but He must do it now on our feet; He would still minister, but He must do it with our hands; He would still warn and comfort and encourage and instruct, but He must do it with our lips. If we refuse to perform these offices for Him, what right have we to call ourselves members of His body in vital union with Him?—*Josiah Strong.*

Wednesday, 8th. *Have not I sent thee? Judges vi. 14.*

If God has told you to do a certain work for Him, you must do it. You may be fully aware of your unfitness, and long for another to do it better, but you have nothing to do with that. God has sent you to do it and no one else. He will give you all the strength you need to enable you to do it rightly. "My God shall supply all your need." Do not let self creep in. It is only self that makes you think about it at all, and say you cannot do it. You can do it perfectly well if He tells you to do it and it is not self-thought. Even if it be spiritual work, and you fear the souls of others may suffer through you, you need not fear. He has called you, and He will help you. Only trust to Him, and remember it is not you who do it, but He Who works through you. Keep very quiet and calm, and rest in God, then He will not let you feel overwhelmed.—*H. Monsell.*

Thursday, 9th. *Look not every man on his own things, but every man also on the things of others. Phil. ii. 4.*

Politeness appears to be what goodness really is, and is an attitude rather than an action. Fine breeding is not the mere learning of any code of manners any more than gracefulness is the mere learning of any kind of physical exercise. The gentleman apparently, as the Christian really, looks not on his own things, but on the things of others; and the selfish person is always both unchristian and ill bred.—*Ellen T. Fowler.*

Friday, 10th. *Lead us not into temptation; but deliver us from evil. Luke xi. 4.*

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts which you are conscious of and for which you pray to be forgiven. To watch and pray are surely in our power and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation. Then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil.

You cannot be too careful.—*J. H. Newman.*

Saturday, 11th. *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Cor. vi. 19.*

To say that we are temples of God is not to use a figure of speech. It is the temple of stone that is the figure; the true dwelling place of God is man.—*Marcus Dods.*

Sunday, 12th. *Philip saith unto him, Lord, shew us the Father, and it sufficeth us. John xiv. 8.*

"Show us the Father, and it sufficeth us," still cries the doubting world like the troubled disciples of old, and still as in the olden days the questioners look for some flash of supernal glory in the heavens instead of to the love that is constantly manifesting Him on earth. For the Father is everywhere. Every asylum that shelters the helpless, every rescuing hand held out to the fallen, every beautiful charity that lightens suffering, every unselfish life or act, represents His presence here. What are all human kindnesses and loves but the faintest breath of that tender, unfathomable love which is the heart of our Father? Let us learn to recognize His touch in every kindly hand that ministers to our need, to hear His voice in each loving word that gladdens us, to feel His tenderness in all the comforts, the friendships, the sweet surprises, that help us every day of our lives. Then we shall know, as it is our right to know, the joy of being children of God.—*Selected.*

Monday, 13th. *Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.*

Faith is the corner stone and key of the Christian life.—*Martin Luther.*

Tuesday, 14th. *Faith is the substance of things hoped for, the evidence of things not seen. Heb. xi. 1.*

Lo, Peter is walking upon the waves! Two hands uphold him: the hand of Christ's power laid hold on him; the hand of his faith laid hold on the power of Christ's commanding. Had not Christ's hand been powerful, that faith had been in vain; had not that faith of his been strongly fixed upon Christ, that power had not been effectual to his preservation.—*Joseph Hall.*

Wednesday, 15th. *I will not leave you desolate. John xiv. 18 (R. V.).*

No sweeter word than this can find a tongue,
When strength and courage fail with harp unstrung—
"I will not leave you desolate";
A precious word which poets love to sing,
To trembling age a word most comforting—
"I will not leave you desolate."

When loving friends and social joys depart,
And troubles come to overwhelm the heart—
"I will not leave you desolate."
When night is coming on that hides the sun,
And weary limbs remind you "day is done"—
"I will not leave you desolate."

O blessed word! I hear it once again—
The service ended—as a sweet "amen"—
"I will not leave you desolate";
Ling'ring awhile until the Father's call,
I catch the vanishing recessional—
"I will not leave you desolate."

—*W. T. Sleeper.*

Thursday, 16th. *Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John xiv. 22, 23.*

If the heart knows its own bitterness, let us be thankful that it also knows its secret joys. As the disciples said of Jesus when they saw His wonderful strength, "He has meat to eat that we know not of," so many a tried soul is fed with Divine manna that we know not of. Angels minister to them while we sleep and they rise refreshed and strengthened for the daily fight which they bravely meet. It is all explained in this—that their life is hid in God; that from the hidden springs they drink draughts of love and refreshment.—*Selected.*

Friday, 17th. *The peace of God. Phil. iv. 7.*

The peace of God is a heavenly tapestry woven in heavenly looms, and brought down from above by the Holy Spirit, Who adorns with it the inmost being of all who have received and welcomed Himself, that He may show forth in them "the continued life of Jesus upon earth."—*Selected.*

Saturday, 18th. *The* LORD *is at hand. Phil. iv. 5.*

When Christ seems far away, look for Him at your post of duty.—*Selected.*

Sunday, 19th. *Workers together with him. 2 Cor. vi. 1.*

O child of God, when you are troubled it is because you fancy you are alone; but you are not alone, the Eternal Worker is with you. Listen and you will hear the revolution of those matchless wheels which are forever turning according to the will of the Lord. These wheels are high and dreadful, but they move with fixed and steady motion and they are "full of eyes round about." Their course is no blind track of a car of Juggernaut, but the eyes see, the eyes look towards their end, the eyes look upon all that comes within the circuit of the wheels. Oh, for a little heavenly eyesalve to touch our eyes that we may perceive the presence of the Lord in all things! Then shall we see the mountain to be "full of horses and chariots of fire" round about the prophets of the Lord. The stars in their courses are fighting for the cause of God. Our allies are everywhere. God will summon them at the right moment.—*C. H. Spurgeon.*

Monday, 20th. *Cornelius said, ... I prayed in my house, and, behold, a man stood before me, ... and said, Cornelius, thy prayer is heard. Acts x. 30, 31.*

If you would have your prayers accepted, they must be arrows shot from the heart; none else reach the throne of God.—*Thomas Guthrie.*

Tuesday, 21st. *Casting all your care upon him; for he careth for you. 1 Pet. v. 7.*

He that taketh his own cares upon himself loads himself with an uneasy burden. The fear of what *may* come, expectation of what *will* come, desire of what *will not* come, and the inability to redress all these, must needs bring him continual torment. I will cast my cares upon *God:* He hath bidden me. They cannot hurt Him: He can redress them.—*Bishop Hall.*

Wednesday, 22nd. *The Lord is far from the wicked: but he heareth the prayer of the righteous. Prov. xv. 29.*

Use me then, my Saviour, for whatever purpose, and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace. Here is my sinful and troubled soul; quicken it and refresh it with thy love. Take my heart for Thine abode; my mouth to spread abroad the glory of Thy name; my love and all my powers for the advancement of Thy believing people; and never suffer the steadfastness and confidence of my faith to abate—that so at all times I may be enabled from the heart to say, "Jesus needs me, and I Him."—*D. L. Moody.*

Thursday, 23rd. *The love of Christ . . . . passeth knowledge. Eph. iii. 19.*

All that Jesus did was but the unfolding and expression of His love. Traveling to Bethlehem, I see love incarnate. Tracking His steps, as He "went about doing good," I see love laboring. Visiting the house at Bethany, I see love sympathizing. Standing by the grave of Lazarus, I see love weeping. Entering the gloomy precincts of Gethsemane, I see love sorrowing. Passing on to Calvary, I see love suffering, and bleeding, and expiring. The whole scene of His life is but an unfolding of the deep, and awful, and precious mystery of redeeming love.—*Winslow.*

Friday, 24th. *Leaning upon her beloved. Cant. viii. 5.*
Praying always with all prayer . . . . in the Spirit. Eph. vi. 18.

When you run the Christian race,
And are footsore,
You would find the hills less steep,
And the ruts less deep,
If you leaned more.

When you're weary of the fight,
And are heartsore,
You would find your foes less strong,
The fight would seem less long,
If you prayed more.

—*Selected.*

Saturday, 25th. *For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 11.*

If we are resting on the best formulas that were ever handed down; or on the best book that was ever written by God, and not the living God Himself, our foundation will crumble under our feet.—*F. D. Maurice.*

Sunday, 26th. *As seeing him who is invisible. Heb. xi. 27.*

Faith is the soul's eyesight. The word "see" is used not only of the sense of vision by which we perceive external objects, but also of that inward perception which gives us a certain knowledge of spiritual things. We say, for instance, of a mathematical problem, "I see it," meaning, not that our outward eyes see it worked out on a blackboard, but that our inward perception grasps it as an ascertained fact. It is in this sense that we shall come to see Him Who is invisible, not with our outward eyes, but with the inward eye of our deepest perceptions. In other words, if we would discover the hidden God, we must simply believe, in spite of every "seeming" to the contrary, that He is with us and is watching over us and caring for us every minute of the time. Though we see Him not, we must believe He is there, and, so believing, we shall surely "rejoice with joy unspeakable and full of glory!"—*Hannah Whitall Smith.*

Monday, 27th. *Why stand ye here all the day idle? Matt. xx. 6.*

The performance of small duties, yes, even the smallest, will do more to give us temporary repose, will act more as healthful anodynes than the greatest joys that can come to us from any other quarter.—*George Macdonald.*

Tuesday, 28th. *Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John xii. 24, 25.*

It is this power of perishing to give rise to something beyond and greater than itself, or being worn out in the act of producing something nobler than itself, that constitutes the worth of any created thing, and not its capacity of its own enjoyment, however useful this enjoyment may be in keeping it in healthful working order.—*James Ram.*

Wednesday, 29th. *Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi. 2.*

God has furnished us with constant occasions of bearing one another's burdens. For there is no man living without his failings; no man that is so happy as never to give offense; no man without his load of trouble; no man so sufficient as never to need assistance; none so wise but the advice of others may, at some time or other, be useful to him; and, therefore, we should think ourselves under the strongest engagements to comfort, and relieve, and instruct, and admonish, and bear with another.—*Thomas à Kempis.*

Thursday, 30th. *And the spirit cried, and rent him sore, and came out of him. Mark ix. 26.*

Evil never surrenders its hold without a sore fight. We never pass into any spiritual inheritance through the delightful exercises of a picnic, but always through the grim contentions of the battlefield. It is so in the secret realm of the soul. Every faculty which wins its spiritual freedom does so at the price of blood. All our finest virtues smell of battle-smoke. Apollyon is not put to flight by a courteous request; he straddles across the full breadth of the way, and our progress has to be registered in blood and tears. This we must remember, or we shall add to all the other burdens of life the gall of misinterpretation. We are not "born again" into soft and protected nurseries, but into open country, where we suck strength from the very terror of the tempest. "We must through much tribulation enter into the kingdom of God."—*J. H. Jowett.*

Friday, 31st. *God . . . . will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. x. 13.*

Are we not too apt to forget that new infusions of strength come with new opportunities and demands? It has never been God's way to send fresh and unexpected burdens to men, without in some way increasing their burden-bearing powers. The trouble is that we seldom seem to expect this or allow for it. We look at the task from the standpoint of former strength, courage, and endurance, and are dismayed by it. How much wiser to trust that He Who has the power to impose upon us the added stress of life has the power to send us also the new and adequate stimulus!—*J. R. Miller.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

FISHERS OF MEN.

(Oct. 12, Mark i. 14-20.)

Oct. 6. Mark i. 14-20.
Oct. 7. Luke v. 1-11.
Oct. 8. Luke xiv. 15-24.
Oct. 9. Jas. v. 13-20.
Oct. 10. Acts xx. 17-24.
Oct. 11. Acts xx. 25-35.
Oct. 12. 1 Tim. iv. 6-16.

The Master's purpose for His disciples is disclosed in the words recorded by Matthew and Mark, and which were probably addressed to them on the shore, when they had again beached their boats: "Come ye after me, and I will make you to become fishers of men." We can combine this form of the summons with that specially addressed to the impulsive, vehement, warm-hearted son of Jonas, which is recorded in Luke v. Peter's experience may be taken as the specimen case of the rest. It should be noticed that here, as generally in the Gospels, our Lord addresses him by the more intimate name of *Simon,* as though *Peter* were reserved till, through the months of discipline which awaited him, he was fitted to take the foremost place among his fellow apostles. It was befitting that our Lord should explain to His fisher friend the momentous and glorious ministry that awaited him, through the calling in which he had been engaged from boyhood, and which had so many points of resemblance with the work of winning souls. The one difference is brought out in the Greek word translated *catch,* and which should be expanded to read, as in 2 Tim. ii. 26, "Thou shalt catch, *in order to keep alive.*"

In every subsequent era, sincere and earnest souls have lingered wistfully over these words, longing to extract from them the precious secret of successful soul winning. More than two hundred years ago, Thomas Boston, a young Scotch minister, made this record in his diary: "Reading in secret, my heart was touched with these words, *Thou shalt catch men.* My soul cried out for their accomplishing in me, and I was very desirous to know how I might follow Christ, so as to be a fisher of men; and for my own instruction I addressed myself to the consideration of that point." It would be tedious to enumerate the various suggestions that have been made on the line of Boston's treatise, which was entitled: "A Soliloquy on the Art of Man-Fishing." Many a godly minister with a perfectly appointed church, and surrounded by a devoted people—the boat, the company, and the fishing tackle being all of the best—has watched, almost enviously, the success of some simple evangelist, who, apart from all adventitious aid, has lifted netfuls of fish from the great depths of human life into his creel. One expert fisherman says, "Keep yourself out of sight." Another urges that the bait and method must be carefully adapted to the habits of the fish. Yet a third insists on patience. What success is gained by scourging the water?

Successful Soul Winning Is Generally Based on a Deep Consciousness of Personal Sinnership. Those who have had deep experiences of the exceeding sinfulness of sin are the better qualified to be tender and pitiful to such as are sold under sin, who are heaping up for themselves agonies of remorse against the day of their awakening, are causing infinite sorrow to the Saviour, and are missing the great purposes for which they were created. "Alas, poor souls," they cry, "such were some of us." The ringleaders in the devil's army make great soldiers for Christ. Their knowledge of Satan's stratagems and wiles is invaluable. Reclaimed poachers are notoriously the best gamekeepers. The sinner knows the bitterness of the wages of sin, as an unfallen angel or an innocent child cannot. Men like Augustine or Bunyan have learned by experience the subterfuges and evasions of conscience, the horror of remorse, the yearning for help. They are familiar with the holes where the fish lie, and the best methods of reaching them. They have infinite patience, as the Lord had patience with them. They bear

gently with the erring, and with those who resent their approach, because they themselves have been compassed with infirmity. We are sometimes tempted to say with Augustine, *O beata culpa* (O blessed fault!), because the knowledge of our own sinful hearts gives us the clue to all other hearts, oppressed by temptation. We need not be surprised, therefore, at this preparatory revelation of himself given to Peter.

He and the rest of the apostles had known the Lord for at least eighteen months, but were unaware of His true majesty and glory. For them He was the Carpenter of Nazareth, the holy Man, the marvelous Teacher and Wonder-Worker. That He was, like the Baptist, a chosen Servant of God and the Herald of a new era, was their common conclusion. Beyond this, their minds had not traveled. They regarded Jesus as of the same flesh and blood with themselves, felt glad to be honored with His friendship, and were pleased in return to share with Him their slender stores or humble homes. It never occurred to them that they were in daily touch with the Lamb that was slain before the worlds were laid, or that for their redemption He had emptied Himself, made Himself of no reputation, and assumed the form of a servant. Then most suddenly and unexpectedly this shaft of His essential Being struck into their ordinary commonplace, and left a trail of supernatural glory. For a moment Peter was dazzled and almost blinded. He could hardly see for the splendor of that light; but as he felt the tug and pull of the bursting net, threatening to break beneath its sudden burden, he realized, in a moment, that his Teacher and Friend must have put forth a power which no mortal could yield. God was in the place, and he had not known it. How dreadful was that place! it was none other than the house of God and the gate of heaven: and at once the nakedness and sinfulness of his own heart were laid bare, and he cried: "I am a sinful man, O Lord." Note the significant exchange! When the boat left the shore, it was *Master;* now as this revelation has broken on him, it is *Lord.* Immediately on this Jesus said: "From henceforth thou shalt catch men."

Failure and Sin Do Not Necessarily Exclude from the Divine Partnership in Soul Winning. "Depart from me," cried the conscience-stricken disciple. It was as though he said: "I will bring Thee, Lord, to the spot where I took Thee on board this morning, and when I have landed Thee, Thou must go Thy way and I mine. I shall ever love Thee and think of Thee as I float under these skies by day and night, but I am not fit to keep Thee company." And under his breath, he may have whispered to himself: "But I know not how I shall live without Thee. To whom can I turn; Thou only hast the words of eternal life." We can almost see him, when the well of the boat was heaped high with the slippery cargo, clambering across from prow to stern on his bare feet, falling at the feet of Jesus, as He sat near the tiller, clasping them, and faltering forth these words with the heaving sobs of a strong man torn with conflicting emotions.

"Nay," said the Lord, in effect, "that need not be. When sin is repented of, abhorred, and confessed, it need not debar from My presence or service. I can do with sinful men, who are conscious of their sinnership. No sin is too inveterate but that I can cope with it; too foul but that I can cleanse. Stay with Me, I will cleanse, heal, and save thee; and will make thee the instrument of saving thousands like thyself."

Soul Winning to Be Successful Must Be the Absorbing Purpose of Our Lives. It cannot be one interest among many. The Apostle truly said: "One thing I do." "They forsook *all,* and followed him." We can imagine that after this tender and moving interview, Peter returned to his place to think over the marvel of the life that now opened before him. And whilst he mused, the fire burned. What else was worth living for? Surely he must obey this mandate, "Come ye after me"! The spell of our Lord was on the other three equally. Andrew had been in the boat during the miracle, whilst James and John had hastened to help them ingather the shoal. The two latter probably reached the shore before Peter's boat, and therefore, as Mark tells us, they were mending the nets which in the miracle had been nearly breaking with the heavy weight of fish. In their case the leaving of their father, Zebedee, was necessitated. It is thought that their mother was a sister of Mary, the Mother of Jesus, so that there was a close relationship be-

tween our Lord and these two young men, who were His cousins, according to the flesh, but were to be His brethren in the spirit. Probably they were in a better social position than Peter and Andrew, because express mention is made of the hired servants.

"Come ye after me," is the word of our Lord addressed to us all. However unworthy and ignorant of the methods of gaining men, we are invited into His immediate society, and on Him rests the responsibility of making us soul winners.

Golden Text: *Mark i. 17.*

JESUS IN PETER'S HOME.

(Oct. 19, Mark i. 29-39.)

Oct. 13. Mark i. 29-39.
Oct. 14. Luke iv. 38-41.
Oct. 15. Mark i. 21-28.
Oct. 16. Mark xiv. 1-9.
Oct. 17. Luke xix. 1-10.
Oct. 18. John xii. 1-8.
Oct. 19. Eph. vi. 1-9.

The Ephesian Church is reminded by the Apostle of having been taught by the Lord Himself, as the truth is in Jesus. It is therefore of the utmost interest for us to consider the earliest lessons with which our Lord commenced the practical instruction of Peter and his friends, dating from the hour when they forsook all and followed Him. They are lessons of the greatest possible value and importance for us all. Every one who desires to be a practical soul winner—a fisher of men—should give heed!

The First Lesson Was the Need of Gentle Tenderness. Peter was strong, bluff, forceful, vehement. But he must be taught not to strive or cry, but to straighten out broken reeds, and breathe gently on the vanishing spark of smoking flax. He had to *taste* that the Lord was gracious and learn that a meek and quiet spirit is of great price. He must acquire personally the compassion, love, pitifulness, and courtesy which in long-after days he would commend to others. (See 1 Peter ii. 3; iii. 4, 8.) And the lesson was given in his own home.

After the amazing scene which they had witnessed in the synagogue, the Lord accepted the invitation extended to Him by Peter and Andrew, to return with them to the home they had in common, for rest and refreshment. James and John were included in the invitation. When they reached the door, Peter probably found his wife on the outlook, and she took him aside, and whispered hurriedly that her mother had been suddenly stricken by "a great fever," and was lying prostrate with a very high temperature. It seemed so unfortunate to happen on that special day! The two women had been so interested when they learned that the Master was to be the Guest of their home! Perhaps it was the excitement of these preparations that had stricken down the elder woman—the dear mother of the home. "They tell him of her."

But they never forgot the exquisite tenderness with which He entered the inner chamber where she lay, and "touched her hand," as Matthew puts it, or "took her by the hand," as Peter in after years dictated to Mark, "and lifted her up." How little Peter realized that in after-years he also would do the same for a lame man, lying on the Temple step, hard by the Gate called Beautiful, and for the beloved Dorcas! Hand help, significant of the tender help that the world so needs, was immediately responded to. Freed from her fever, which, if left to run its natural course, would have left her long enfeebled, "she arose, and ministered unto them," *i.e.,* to the whole party.

The Second Lesson Was a Glimpse of All the Anguish of the World. It lay heavy on the Master's heart—a constant incentive to the putting forth of His right hand. Nothing could sustain Peter in all the trials and disappointments that awaited him, but an infinite compassion and pity, such as the vision of the sorrow and heartbreak contained within the limits of every city, village, and home; and so it was arranged that all that were diseased and possessed with demons should be gathered in the street where Peter lived and at his door. He could not have believed that there was such a mass of misery and suffering so near his home, nor was it difficult to pass from that heartbreaking spectacle to the fathomless anguish of the world. The veil was lifted only for a moment, but it was enough and unforgettable.

How great the contrast between our King and the manners of the Persian court, in the days of Esther, which none might enter clothed in sackcloth! That is where many

kings go wrong. They refuse to look on sackcloth and recognize the sorrow at the heart of their people. They ask that their papers may be censored, and that all allusions to pain and poverty may be obliterated. They admit that there may be sorrow, pain, and death in the world, but they insist that the overblown petals of a dying rose shall not be left on their lawn, and that no beggar or leper shall be in sight when they pass along the highways of life. "Sing songs, clash cymbals, let young men and maidens dance; give us unending joys, unsated hours of merriment." So earth's kings have often spoken; but this King was never so happy as when a town's misery had poured out to meet Him, and were waiting at His door for help. True, He never wore sackcloth at their feasts, but "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad."

We must all learn this lesson. The first essential of successful soul winning is compassion for the perishing. Not learning, or eloquence, or philosophy is the prime requisite for bringing souls to Christ; but to know something of what the Apostle felt, when he wrote, "My little children, of whom I travail in birth." The first prerequisite for soul winning is compassion for souls; and the second; and the third. And that compassion is only obtained by close fellowship with the Saviour. He was taken from among men, and ordained to be the High Priest of men, because He had compassion on the ignorant, and on them that were out of the way.

The Third Lesson Was on the Source of Power. In the early morning they went to summon their beloved and honored Guest, but His chamber was empty. He was not to be found in the house. Where was He? The inquiry and search became general. "All men seek for thee." Probably a fisherman, who had returned at dawn from a night's fishing, was able to inform them that he had met Him on the path leading to the silent hills, above the town. They took the path he indicated. A shepherd who was preparing to lead his flock to the upland meadows, may have pointed upward. Presently, irradiated with the morning sun, they descried His kneeling or prostrate figure, and heard His voice rising and falling in prayer, according to Hebrew and Oriental wont. He had risen a great while before day, and departed into a lonely place, where He was praying. He could cast out demons with superhuman power, and heal a city's sick crowd, but His miracles were not wrought without a conscious expenditure. He perceived that virtue had gone out of Him, and in fellowship with the Father, His human nature needed to be recharged. Better leave some of the need of the city unredressed, than forfeit that recharging and renewal. Often and again were Peter and his fellow disciples to witness the same spectacle; until one day, when He ceased praying in a certain place, one of them said, "Lord, teach us to pray." Peter never forgot his Master's prayers.

That lesson needs to be learned again by us all. Those who would live near Christ and work miracles in His Name, must learn to pray. Pentecost came to Peter and the rest because they "all continued with one accord in prayer and supplication"; and no Pentecost can come to us apart from prayer, amounting at times to strong crying and tears. The place where Peter and John met their own company, after their release from the Sanhedrin, was shaken only after they had prayed; and no place of our ministry will ever be shaken, unless we lift our voice to God with one accord. The vision of the Gentile world and preparedness to enter the open door were vouchsafed to Peter only when he had gone up to the housetop to pray, about the sixth hour, and no vision or call will ever come to us, unless we have learned to keep the hours of prayer.

Golden Text: *Luke xix. 9.*

A LESSON IN TRUST.

(Oct. 26, Matt. xiv. 22-33.)

Oct. 20. Matt. xiv. 22-33.
Oct. 21. Mark v. 22-34.
Oct. 22. Mark v. 35-43.
Oct. 23. Luke vii. 18-23.
Oct. 24. Matt. xi. 25-30.
Oct. 25. Matt. xiv. 13-21.
Oct. 26. Ps. xl. 1-9.

Our Lord had just received His disciples from their first tour, and with exuberant joy they were telling Him that even the demons were subject to them. At that moment the disciples of John the Baptist broke in with the sad tidings that Herod had beheaded their master. The waves of

joy and sorrow met, and our Lord seems to have felt the premonition of His own approaching end, and the necessity for preparing Himself for it, and also of fortifying His disciples against disappointment. He therefore proposed that they should cross the lake for retirement and rest. The people, however, when they saw Him departing, hastened round the head of the lake, so that when He disembarked He found as great a crowd waiting for Him on the shore as He had left on the other side. But He did not thrust them away. With infinite compassion and tenderness, He began to teach them many things, and when the evening shadows fell, He provided from the five barley loaves and two small fish a royal banquet for them all. This so impressed the people that they said, "He shall become our King; He will keep us in food; Let us commence an insurrection here to-day that shall carry Him to the throne." The disciples appear to have been ringleaders in the proposition; but the Lord, Who knew that He could not come to His throne by the clamor of the populace, but only by the way of the Cross, hurried the disciples down to the beach, constrained them to enter the boat, and to cross over through the gathering night. Then with His majestic and tender hand, He dismissed the people to find shelter in the cottages and villages around, whilst He retired to one of His favorite resorts in the mountain slopes, under the stars, and amid the hush of nature and God.

Meanwhile the boat was making its difficult passage across the lake, "for the wind was contrary." The lake lies six hundred feet below the level of the Mediterranean, the mountains around acted as funnels which caught the wind at certain angles, so that they rushed down and stirred the lake to fury. During the night hours they all took their turn in toiling at the oars, but only made three miles. Hour after hour passed until the faint gloaming told that another day was at hand—it was the fourth watch of the night.

Contrary Winds Do Not Prove That We Have Made a Mistake. "Jesus constrained his disciples to get into a ship,.... but.... the wind was contrary." We are not now discussing the difficulties that arise from our own inner nature, though the lake within is often stirred with storms, but the difficulties we encounter from without. These men strained at the oar, but the storm was an unexpected difficulty that seemed to have a providential ordering. Such difficulties still occur to us all. We plan out our day's programme carefully, but as the hours advance, we are perpetually interrupted, and our purpose becomes impossible, not because we have lost our direction but because there has been a strong head wind, and we confess that circumstances have been against us. Or a man starts with the project of blessing a neighborhood through a mission hall or a Sunday school; he feels that God has directed him to undertake certain work, and when things go against him he is apt to say, "Perhaps I have made a mistake; it may be that I failed to get clear guidance before I started and yet I thought I did." But such opposition and disappointment do not for a moment prove that we have been wrong to make the endeavor. It is, rather, God's discipline to teach something deeper in the doing of His work than we could ever learn through success.

Setbacks, disappointments, rebuffs, will teach the soul lessons about itself and God that the calm and beautiful sea, reflecting the moon and stars, could not impart. A young man determines to give his life for God as a minister or a missionary, but the people who were to help with his education fail him, his health breaks down, something interrupts or makes his course difficult, but he must not argue that he has mistaken his call, for probably through that difficulty God is going to work some miracle of help. Think of the Apostle Paul in the difficulty he had to get to Rome. He little thought he would enter the city as a felon or criminal, through storm, shipwreck, and peril, but none of these things moved him. Any of us had better have to do with a head wind than a fog. They are sent to test us, and to reveal Christ Who comes to you "in the fourth watch of the night." Let us not turn back whatever we do, but go straight on through the storm.

Storms and Head Winds Have an Educational Value. We all cling to the beach, but it is remarkable that hearts that are always longing for rest are seldom allowed to enjoy it. Deep down in the breast of most people is the sighing and longing for repose, but there is the Hand which is al-

ways constraining them to leave the beach and to go forth. There is the beach of our affections, the clinging to the men and women and children from whom we are compelled to part as we go forth on some great mission. There is the beach of our early training and habits, as is the case of our young men, many of whom have been accustomed to sedentary and peaceful pursuits, but were suddenly forced out into the turmoil and storm of the war. There is the beach of our hereditary thinking, the Church or creed in which we were brought up, and now find to be inadequate. Do you not know the Hand always pressing you out, constraining you to go forth into the dark, to work your way through the storm?

The changes that are forced on us are necessary in some cases to save us from making a radical mistake. Nothing could have been more mistaken than the attempt to force Christ to the Kingdom, for in that case He would never have come to the Cross as the "Lamb of God" and the Saviour of the world. And very often God comes to us when we are tempted to make a life mistake and constrains us to go forth. When we look back we can see that we were in great peril and that He saved us. This forcing us out into the storm *teaches us the value of Christ.* It teaches us that without Christ we are powerless. These were the disciples who were afterwards to found the Church, and yet the whole twelve of them did not count for anything in the storm if Christ was not there, but when He came to them, all was right. Let the Church take that well to heart. You may have an apostle in the pulpit, your ship well prepared to meet the storm, but though you have apostles as navigators, and a boat with all the necessary apparatus, if you have not the living Jesus in your midst, you will never win through the angry waters.

The storms give new views of Christ. The disciples and the multitude had only a carnal view of Christ as One Who was able to feed the crowd. "Give us a king who will bring material prosperity; all we need is to eat and drink." Christ said: "No, it is not as the Bread-Giver, or after a carnal fashion that I am come." He came to be the life-giving Spirit. The hard-pressed crew thought they were watching an apparition and cried out for fear. He came to them transcendentally, mystically, from the mountain of prayer, walking across the water, giving them this view of Himself, that in the coming days, when He should no longer be with them in the flesh, and they were tossed upon the waters of persecution and storm, they would always have this view of Him. They saw this when they were toiling in rowing, to make it clear that no storm would be able to intercept Him. No waves would ever prevent His saving help, for He would step from billow-crest to billow-crest, and the waves that threatened them would be the pathway of His advent. He would quell the storm and give them peace. In long years after when the apostles were passing through a terrific collision with the Sanhedrin, with perverted Judaism or paganism, they would say to one another, "This is the storm on the lake over again, the wind is contrary, the boat is tossing, but Christ is watching—He is praying, this may be the fourth watch, but He will come." Many a time these men who had gone through that experience on the Galilean lake, said to one another, "We know Him, we have tested Him in that great storm, He will be true, He will not fail."

Many a time Jesus has come through the storm, walking on the water, drawing nigh to the ship and saying, as the Greek may be literally rendered, "I AM." We wish that the translators had brought out this significant reply. "It is I," is a very weak translation. The Lord used the very same word that Jehovah used at the burning bush, when He said, "I AM." And as Jesus drew near, they heard His sweet voice saying, "I AM." Just as when we are given a blank check, that we may fill in what amount we like, so Jesus says, "I AM," and the believer may insert what he needs.

The Lesson of Peter's Failure. Without doubt there was a considerable amount of self-confidence and vainglory in Peter's proposal to walk on the water. He was not content with what satisfied the others. They might be content with the boat, but he at least would give an outstanding proof of devotion, affection, and heroic faith. Our Lord had neither commanded nor invited him to give such an exhibition, but that did not deter him. Probably the Master read into his heart and realized that

there was a flaw in his faith, which would result in failure, but He still invited his coming, because of the opportunity which the incident presented of teaching a lesson of profound importance. Our Lord allows His followers to drift into certain situations of peculiar necessity, it always being His purpose to interpose for their deliverance before they sink.

It is rather remarkable that Peter, in this experience, rehearsed the subsequent scene in the hall of Caiaphas. There also he entered unbidden and on his own impulse, but his failure the second time was much more serious and cost him much greater anguish. Though in that case also, as in this, our Lord was his very present help. The profound lesson for us is the one taught in our Lord's Temptation. We have no right to throw ourselves from the mountain brow or the Temple porch into the defiles below unless we are convinced that God Himself requires it of us. Any touch of vainglory or pride is absolutely fatal to success. This was Peter's experience.

He began to sink, because he looked at the winds and waves, rather than at Christ, and he looked at them because his faith failed, and his faith failed because his motives, as we have seen, were not absolutely clean and pure. It is a great lesson for us all. When our Lord's will is clear and we cannot question His intention for us, our faith can avail to walk the waters because there is no film between Him and us. But, where we are acting in a spirit of vainglory or adventure, faith will show signs of failure, out of which our Lord will graciously save us as He did Peter, but Peter's clothes must have been wet and uncomfortable. It was not his swimming power that saved him, but Christ's swift, strong interposition. He saves even from the result of sin and mistake.

Golden Text: *Mark ix. 24.*

TEMPERANCE LESSON.

(Nov. 2, Jer. xxxv. 1-8, 12-14a, 18, 19.)

Oct. 27. Jer. xxxv. 1-11.
Oct. 28. Jer. xxxv. 12-19.
Oct. 29. 1 Cor. x. 23-33.
Oct. 30. Prov. xxiii. 29-35.
Oct. 31. 1 Cor. viii. 4-13.
Nov. 1. Gal. v. 16-25.
Nov. 2. Gal. vi. 1-10.

On the approach of Nebuchadnezzar to Jerusalem, the inhabitants of the country districts left their houses and lands to the mercy of the invader and fled for protection within the massive walls of Jerusalem. Among the rest was a tribe which excited much curiosity by their strange and antique manners. The sheikh's name was Jaazaniah, *"he whom Jehovah hears."* His brethren, sons and the heads of other households were with him. They refused to shelter in the houses or buildings of the city, but pitched their dusky tents in an open space within the walls and there waited the turn of events.

Their record was an honorable one, dating from early days of Hebrew history. The tribe of the Kenites showed a kindness to Israel, when passing through the wilderness, and those friendly relations led them to throw in their lot with the chosen race and these had continued through the centuries. It was of this tribe that the Rechabites,—for such was the name of this strange tent-loving people,—had sprung. (See Judges iv. 17-24; 1 Sam. xv. 6; 1 Chron. vi. 55.)

About the time of Elijah, and perhaps influenced by him, the sheikh or leader of one branch of the Kenites was Jonadab the son of Rechab. He was dismayed by the abounding corruption of his age, then under the fatal spell of Jezebel, and in his endeavor to save his people from a similar decadence, this noble man, who afterwards became Jehu's ally in the extirpation of idolatry, bound his people under a solemn vow not to drink wine, nor build houses, nor sow seeds, nor plant vineyards, but to dwell in tents. Two hundred and fifty years had passed since then, but they were still true to the traditions of their race, and with sturdy strength stood out among the effeminate people of Jerusalem, living representatives of the noblest and purest days of Hebrew history.

The Test of the Rechabites. As soon as Jeremiah heard of their arrival, he visited their camp, not only for the pleasure of greeting those who maintained intact the great traditions of their race, but because he conceived the idea of eliciting a striking lesson to his own people. Taking the leaders with him, he went to the Temple, and seems to have convened a little group of Jews to meet and welcome them in a room belonging to Hanan and his family.

It was immediately adjacent to an apartment occupied by the princes and over that occupied by the gatekeeper. Bowls of wine were then set before the tribesmen, at the prophet's suggestion, and cups were offered them, that they might dip in and drink. But these offers were at once met by the blunt and unqualified refusal of the party. "We will drink no wine," they said, and followed up their curt negative with the explanation of the solemn obligation laid on them by their ancestors centuries before.

Incidentally we may notice the lesson which was taught by the attitude of these men, in the observance of their ancestor's prohibition. He was little more than a name to them, but his words were binding. How great a contrast to the Hebrew people, and especially the citizens of Jerusalem, who persistently rejected the words of the living God, remonstrating with them for their sins! The prohibitions of Jonadab were largely arbitrary and external, those of Jehovah were corroborated by the convictions of conscience, and consonant with the deep foundations of religion and morality which underpin the temple of truth.

For our immediate purpose the outstanding lesson is the splendid tenacity with which these men clung to the principle of self-control, of total abstinence from wine and strong drink, and of independence of much that ministered to mere ease and comfort. These hardy sons of the wilderness have much to teach us in these days, when we are all tempted to rely, both in our homes and in our pleasures, on the abundant amenities of modern civilization. It is difficult to remember always that life does not consist in the abundance of the things that we possess, but on the simplicity of our tastes and the fewness of our wants. We must see to it that we do not needlessly encumber ourselves with worldly goods, remembering always that we are to please Him Who has called us to be soldiers.

The Reward of the Rechabites. Their devotion to principle, their simplicity, frugality and abstinence, their literal obedience to the injunctions of their ancestor, not only secured that permanence which such a programme would naturally induce, but received the signature and countersign of the Almighty. "Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever."

That promise, like all the words of God, was to have a notable fulfillment. In Arabia, Dr. Wolff, the famous missionary traveler, met a tribe, who claimed to be Rechabites, and read to them the words of Jeremiah from an Arabic Bible. Also Signor Pierotti, near the southeast end of the Dead Sea, met a tribe, who also called themselves Rechabites, and quoted these words. But of course there is a deeper suggestion. The words, "stand before," are in frequent use in Scripture. They are specially connected with priestly service. Elijah stood before the Lord. The Angel Gabriel had come to Mary from the Eternal Presence Chamber. The Queen of Sheba blessed the courtiers and statesmen that stood before Solomon. May we not infer, where we meet with devotion to principle, detachment from the world, steadfastness in self-discipline, that the conditions are fulfilled of high service to God and man, which secure, on the whole, longevity, health, usefulness, and direct fellowship with the Almighty in His plans for the uplift of mankind?

The Demands of the Age for Total Abstinence. It was an immense advantage for the Rechabites to abstain from wine. Wine was closely associated with the luxury, corruption, and abominable idolatries of their age. Their abstinence brought security to themselves, as well as raised a protest against the license around them. To-day alcohol is closely identified with inefficiency in work, idleness, the license of passion, the extravagant squandering of money, and the decadence of intellectual and moral force. Its fumes fill the card-room, the casino, the haunts of vice and crime. It results in poverty, misery, suicide, cruelty and premature death. Its results outdo in a single year the ravages of four years of war. It is not necessary for health and is a prevalent parent of disease. Surely, it is good to say with the Rechabites, "We will drink no wine," and we may add, nor alcoholized drink of any sort; and we will be its persistent foes. The reasons are manifold: (1) Our own health will benefit. (2) Our spiritual vision will be keener. (3) Our work will be more

efficient. (4) The flow of our spirits will be more even and balanced. (5) We shall be able to throw the whole weight of our influence into the scale against the dominance of alcohol among all classes of the community, and for the help of the weak and fallen.

Society and the child-races alike claim our help against the purveyors of alcohol, who are prepared to sacrifice themselves, their families, and myriads of lives, if only they may fill their treasuries with this blood-money, this price for the damnation of souls,—souls for whom the Saviour died.

Golden Text: *1 Cor. x. 31.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

1 Peter ii. 11 to 20.

A short time before Spurgeon's death he received a blackmailing letter, hinting at some exposure about to be made. Spurgeon replied: "Paint it on the sky. I have nothing to conceal." After receiving a thorough training in citizenship do not expect that no one will find fault with you or hate you. The world will find fault with you because there is no fault in you. It will hate you the more the less hateful you are. Citizens with shady political tricks cannot bear to see a man succeed by clean, righteous methods. Train yourself to the place where you can say: "Paint it on the sky. I have nothing to conceal." Then do your best and leave results with God.

"And so I say, if I have tried
To do my best, I need not fear
When that dark veil is turned aside,
If I have lived up to the right
As I could see it, all is well;
Although on earth I lost the fight."

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When Mary, Queen of Scots, impatiently questioned John Knox, asking, "What are you in this commonwealth?" "Madam," answered the reformer, "a subject born within the same. And, albeit I be neither earl, lord, nor baron in it, yet God has made me (how abject that ever I be in your eyes) a profitable member of the same."

If you were thus questioned, could you reply with the spirit of Knox, saying, "I am a profitable member of the commonwealth"? To be like Philip Nolan, a "man without a country," is bad enough, but to be an *un*profitable citizen in a country—evading laws, courting the company of grafters—is much worse.

God's greatest gift to man was the obligation to labor. When the gates of the Garden of Eden were shut to man he faced a world that said to him: "If you will think, if you will plan, if you can persist, then I will yield to you. If you are without fiber, if you are content with your ignorance, if you surrender to fear, if you succumb to doubt, I shall overwhelm you."

The march of civilization is the epic of man as a workingman and that is the reason why labor must be held high always. It is also the reason why industrial training should be the foundation of citizenship. (*Adapted.*)

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Mike Gilgooly—half Irish and half Belgian—aged fourteen, waif and follower of the A. E. F. in France, was determined to be an American. His first visit to America was on the *Agamemnon* as a stowaway, and he was promptly sent back. Next he came on the *Black Arrow* with the same result. In May, for the third time, he landed in New York, on the *Santa Paula.* Some lumberjacks of Montana have adopted him and are going to educate him as an American citizen. If the characteristics of Mike were left to themselves to develop he would soon be a menace to our Republic, but trained to good citizenship in our institutions of learning, their possessor may yet become a great and good man. Every immigrant has his price. Shall we train him in youth or jail him in later life?

Exodus xix. 1 to 8.

A recent newspaper states that a vessel recently arrived at Philadelphia from South

America with a plague of beetles on board. There were several hundred thousands of these beetles, and the evidences of their presence were to be seen on every hand. Much of the woodwork was destroyed by them, some of it looking as if riddled by bullets. The crew declared their fear that if the voyage had been much longer the beetles would have bored holes in the bottom of the ship and sunk it.

The plague of broken promises is just as serious and just as fatal on our voyage of life. This plague has blasted homes, destroyed lives, and carried many innocent victims down to an untimely death.

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"Whatever He would like to have me do, I promise Him I will strive to do."

"Here is my vow; I wonder how it came
To my poor heart to make it; surely Thou,
My loving Father, must have sent my vow
To woo my lips to mention Thy dear name;
So that, for Thine own sake, my promise made
Might draw the blessing of Thy promised aid.

"Poor, meager vow! Can I not make it more?
Thou holdest all things, and wilt not deny
The grace I need in daily, large supply,
To bring it to fulfillment; grant a store
So measured to my increased faith and love,
That in my vow I may Thy fullness prove."

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An old colored man coming down a dusty road one day, on being asked how he and his neighbors were, replied: "I'm doin' tol'able well, an' so is my neighbors, 'cept Old Zero. He don' git along nohow." "Old Zero?" said the questioner, "I didn't know you had any neighbor by that name." "Well, sir," said the negro, "Zero mayn't be his real name, but dat's what we call him, 'cause whatever he says don't count." Sooner or later all pledge breakers line up in the zero column.

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"What I like about Herbert," said the principal of the school, "is his sense of responsibility. If I am told that Herbert has undertaken a task, or has promised to deliver a message, I give myself no further thought. Herbert never promises more than he can perform, and he invariably performs his promises. He is a responsible boy."

Oh, if our Principal of the school of Christian life could say of you and me, "He *invariably* performs his promises," "She *invariably* lives up to her responsibilities!" Trifles *may* make up our lives and we may never gain worldly success—but remember the Principal's greatest commendation is not, "Well done, thou good and *successful* servant," but, "Well done, thou good and *faithful* servant." Plain faithfulness is really brilliant success.

* * * * *

Two friends were standing in the cathedral of Amiens in France, looking up into its dizzy heights, and talking of the majesty of imagination and unremitting labor, by which the cathedral had been built. They had been talking of the power of imagination leading opinions into convictions. Suddenly one turned to the other and said, "You see here the difference between opinion and conviction: opinions can not build such cathedrals, but convictions can." Some one has said, "Convictions rather than opinions are required in character building, and a pledge crystallizes convictions."

Luke iv. 16 to 31.

In China a doctor has but to be skilled in thrusting a long needle into any part of the anatomy of a person. To cure human pain this needle is thrust into the opposite part, thus destroying many an eye, eardrum, etc. Tiny babies have been brought to our doctors so covered with punctures that, as Dr. Mary Fulton, of Canton, said, "it was impossible to put your finger on a spot without one."

A prescription made up of such articles as beetles, horned toads, centipedes, etc., would be "sure to cure anything, it has so many ingredients." For weakness, the powdered bones of a tiger are given, for the tiger is the strongest animal and the bones are the strongest part of the tiger; therefore they will cure weakness.

The Chinese witch doctor's principle is to kill or cure. He usually succeeds in killing—and explains that the evil spirits

were too strong for him. Think of the health of China's millions being in the hands of witch doctors, evil spirits and idols of wood and stone!

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Did you know that there are no more than sixteen hundred hospitals, of all denominations, in China—and that in Brooklyn alone there are doctors enough to replace all those in China and leave six hundred for Brooklyn's own use?

Did you know that the Chinese Methodists in West China have set for their objective for the next ten years—

1. Ten thousand members, one half of whom shall be women.
2. Ten thousand pupils in our schools.
3. No child over seven in a member's home shall be unable to read.
4. No unmarried daughter of a member shall have bound feet.
5. All our members shall be total abstainers from alcohol.
6. Family worship shall be established in the home of every member.
7. All our members shall cease work on Sunday.

Since health is "the product of Christianity," who can estimate the physical well-being of these thousands in the next decade?

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Medical missionary work is often the missionary's key which will open the most difficult stations. You remember it was said of Dr. Peter Parker, the first medical missionary sent to China, that "he opened China with a lancet." The important friendship of Li Hung Chang for Christianity was won by two medical missionaries who rendered his wife valuable service. "Send us more missionaries," he said in the United States, "especially doctors."

The best authorities say that, "The value and efficiency of missionary work are in direct proportion to the presence or absence of a hospital."

"The waiting rooms of a hospital," recently wrote a missionary, "are the central points of spiritual influence. There we find mingling, little children with sallow, wasted faces; young girls shrinking from the strange doctor, and from telling their ills; women clad in rags and poverty with loathsome sores; aged dames, blear-eyed and trembling; women in silks and jewels—surely a group to make us glad that soul life is higher than that of the body." "Howbeit that was not first which is spiritual, but that which is natural; and *afterward* that which is spiritual."

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A poor, ignorant fellow in China went to a hospital to have a terrible tumor upon his neck removed. The operation was successful. He immediately accepted Christ, and before the doctor knew of it he had bought the New Testament, with some tracts, and was off to his village home. Months afterward the doctor found him reading to a large crowd in the market place. He gathered his crowd by telling them that if they would come to hear him read, he would show them his neck which he kept bound with a white cloth. They had seen the tumor, they knew it was gone, and they would listen for hours to the story of Christ, in order to see with their own eyes what the missionary had done. Many accepted Christ and there was soon a thriving native church in that village.

1 Kings xviii. 17 to 24.

At an open-air meeting in Liverpool, a skeptic gave a strong address against Christianity to a large audience and at the close said, "If any man here can say a single word in favor of Jesus Christ, let him come out and say it." Not a man moved. The silence became oppressive. Then two young girls arose, walked hand in hand, as if moved by the Holy Spirit, up to the speaker and said, "We can't speak, but we will sing for Christ," and they sang with great power, "Stand up, stand up for Jesus." When the song ceased, every head was uncovered, all were deeply moved, some were sobbing, and the crowd quietly went away, apparently with no thought of the skeptic's words. Can *you* stand with God against the blasphemies, against sneers, against temptations to dishonesty, against bribery in subtle form, against flattery, against persecution?

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A Christian martyr was brought before his king,—who insisted that he give up Christ and Christianity. When the man

spurned such demands, the king said, "If you don't do it I will banish you." The man smiled, and answered, "You can't banish me from Christ, for He says He will never leave me nor forsake me." The king got angry, and said, "Well, I will confiscate your property." And the man replied, "My treasures are laid up on high; you cannot get them." The king became still more angry, and said, "I will kill you." "Why," the man answered, "I have been dead forty years; I have been dead to the world, and my life is hid with Christ in God, and you cannot touch it." The opposition *we* meet with is not usually so violent, for Satan more often appears as an angel of light, with subtle suggestions and alluring temptations to lower our moral standards, a little at a time.

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A scientific journal describes a caterpillar called the processional caterpillar, because they walk in long lines, each one following closely the one in front. The author of the article said he once saw a number of these marching round the moulding of a stone vase in his garden. He got some more of them and filled up the gap between the tail and the head of the procession, and watched to see what the caterpillars would do. They went on following each his neighbor in front; they walked round that vase for a week, and covered nearly a mile of distance!

This reminds us of how poor, weak humans will follow each other, never asking whether the one he follows is right or wrong, where he is going, or whether he is worthy of being followed at all. Even if you have no settled convictions don't join the processional caterpillars unless you know they are right, "for right is God."

* * * * *

Horace Bushnell said, "There is no greater mistake than to suppose that Christians can impress the world by agreeing with it." "If you will go," says one, "to the banks of a little stream and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies in the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away with their wings unwet, through the sunny air."

If we would move the world upward we must keep the soul's wings "high out" of worldliness, unclogged with shady occupations, unfettered by questionable amusements and unhindered by the noxious gases Satan is sure to breathe upon them.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

OCTOBER, 1919.

Wednesday, 1st. Romans vi. 15-23.

Every man is dominated by some master passion, some motive, some objective which seems to him to outrival all other interests. There is something which is so attractive that it excludes alien motives. When a man surrenders himself to Christ, he recognizes and crosses a dividing line between his old and his new life. His past is to him as something dead, something on which he has passed judgment. His future is radiant with anticipation.

Emancipation from slavery carries certain obligations. The slave labors without reason and without reward. He is another man's chattel and does as he is told. His spirit passes out of him, he does not feel that he counts. When he is emancipated he does not become a law unto himself. He does not enter a state of anarchy. He enters a community of freeborn men, and honor, privilege, duty, challenge him to loyal devotion to the laws, written and unwritten, of the fellowship to which he has been admitted. So the Christian is a liberated slave. But honor, gratitude, privilege, duty, safety, demand loyalty to the Lord Who bought him and the commonwealth to which he has been admitted.

The new life is not easy to an emancipated slave. So Paul says in this chapter that we are gradually to conform ourselves to the standard or pattern laid down by

Christ. It is the same idea as Phil. iii. 10, being gradually made to conform to His death, and 1 Pet. ii. 21, "Christ . . . . leaving us an example, that ye should follow his steps,"—we try to imitate until at last we approximate to His spirit and conduct. To break the practice of iniquity is hard. To conform to the pattern of Christ is also hard. We are made fit to be servants of that which is right by the grace of God operating on and through our will. Our old slavery yielded us no advantage. All our gains belonged to our owner. But in this new service, if we yield our bodies and spirits to that which is right, God gives us freely, as moral possessions, moral graces, and enriches us in holiness in the possession of eternal life.

O God, Thou art wondrous in compassion. Thou not only emancipatest us at great cost, Thou forgivest us the apostasy that led us to choose slavery and Satan rather than the freedom of sonship. Thou treatest us to great honor by making us to be Thy sons and daughters and doest unto us more than we deserve in allowing us to possess the fruits of obedience. Thou hast led us from death into life and therefore we praise Thee. Through Jesus Christ our Saviour. Amen.

Thursday, 2nd. Romans vii. 1-6.

So completely were the early Christians captivated by Jesus, the great Lover of their souls, that there were two ideas constantly in their minds: one, that they were not their own, having been bought with a price, but were the bond servants of their Lord; the other, that Jesus was the Bridegroom and they as His Church were the bride. Paul has just been defining the Christian as a servant of righteousness and now goes on to consider him as married to Christ.

It was urged against the apostle that whereas the ordinary laws of human society were subject to amendment or withdrawal, the Law of Moses was Divine and therefore eternal and subject to no amendment. Paul's reply is that that may be so. It stands forever and no man who tries can ever fulfill it. It holds him delinquent. It is a standard and test, and men fall short of its demands. But it does not reach a man when he is dead. For example, Moses said something about marriage and under the law a married woman was bound to her husband during his lifetime. When he died her wifely condition ceased to exist and she was free to marry another. So is our relationship to Christ. First, He is the Fulfillment of the Law, a Greater than Moses and One Who supersedes him. Therefore, there is no disloyalty in attachment to Him. Second, the believer in his baptism becomes dead to his old manner of life and alive to a new order, united to the mystical body of Christ. An internal force now works within him, making his life fruitful in good works to the honor of God. The Holy Spirit impels to a new service. Holy motives produce holy deeds. Aforetime we had no higher object in life than the gratification of our senses, and bitter was the fruit. Now a new motive force has come to us from above and the fruit thereof is sweet and beautiful.

Our Lord and our God, we thank Thee for the Empire of Grace. Thou hast made a new world for us, old things are dead, new things have emerged. Thou dost give us life from the dead. Through Thy Spirit Thou dost work in us to will and to do of Thy good pleasure. Help us to produce the peaceable fruits of righteousness this day. For Christ's sake. Amen.

Friday, 3rd. Romans vii. 7-13.

It is necessary for Paul to guard himself. He has been using figures of speech, and illustrations are always dangerous. They are usually one-sided and if pressed too far can teach falsehood. Practically every one of the parables could be so used as to be dangerous. Yet when employed legitimately, for the purpose in hand, they are charged with Divine meaning. So here the apostle has used two figures illustrative of the life of grace which men enjoy in Christ, but we must guard the significance of his illustrations.

Is the Law of Moses sinful? By no means. The Law itself is holy, just and good. It is a matter of universal experience which is involved. The Law is Divine. But its effect on human nature is to bring its sinfulness to light. The Law forbids evil and proceeds to enlarge its prohibition. In doing so it encounters the sin-principle in our natures and wills which it irritates into active opposition. For example, when Paul was a child he knew nothing about the real significance of the Law, and the sin-principle lay dormant in him, and he was happy and innocent of active sin. But when once his intelligence opened to the moral law he was conscious of its rightness and of its appeal, but at the same time he began to think of what was prohibited and his curiosity was aroused so that he wanted to experience it. "Like the serpent in paradise, the sinful tendency used the precept to provoke ill-regulated desire"; it made him want what was intrinsically pernicious. The result was a kind of moral murder. The Law was holy; sin misused it to the killing of his innocence. That is what sin does, and we ought to see it in its true colors. Sin misuses the good. It lays hold of God's goodness and generosity and uses the Divine gifts for the slaying of a man. If there were no Gospel this would be the outstanding fact of life.

Our Father, have mercy on us for we have used Thy goodness against ourselves.

We have called evil good. We have desired the forbidden. We have nursed antagonism against Thy Holy Law. Our innocency has been destroyed. Forgive us, we beseech Thee, and restore us to hope through Thy grace. Let us know that Thou wilt restore to us the years which the locusts have eaten, in and through our Saviour. Amen.

Saturday, 4th. Romans vii. 14-25.

There is nothing more exciting either in fiction or real life than a duel. But there are duels of pens as well as swords, of brains as well as pistols, and often the issue of the one is more deadly than the other.

Paul is here describing the duel which goes on in the nature of man between fleshly desire and spiritual aspiration, between the lure of the senses and the judgment of the mind, between sin and his true self. Is he describing the condition in which he found himself prior to his surrender to Christ? or the battle which is lifelong in the soul of a good man? Liddon says the reasons for understanding these verses as relating to the regenerate state in the place of struggle as distinct from what Paul describes in the next chapter as the repose of complete victory, are: (1) He has already described the unregenerate state; (2) he changes his tenses from *aorists* which describe past completed acts, to *presents,* which would seem to assert facts belonging to an existing spiritual state; (3) the inmost self of the writer is on the side of the Divine mind; (4) the whole passage agrees with Gal. v. 17; (5) the infection of nature remains in the regenerate. The reasons for the other view are twofold: (1) The difficulty of reconciling the man who is carnal, sold under sin, who does what he would not, in whose flesh there is no good discoverable, who is brought into captivity to the law of sin which is in his members, who cries out in wretchedness, with Gal. iii. 13, 2 Cor. v. 17, Eph. ii. 10; (2) the apparently insuperable difficulty of reconciling the passage with chapters vii. 5, 6, and viii. 1.

Undoubtedly Paul is describing an awakened man who finds an active force within himself which is not his true self but the tyrant sin. It is a divided being. The thinking, reasoning part of him, his inner self, responds to God's Law. But the law that dominates the physical organism makes him do its behests. Any man who is engaged in such a struggle is torn by conflicting emotions and utterly wretched. In so far as there is reserve in a Christian in his commitment to Christ, he is in such a plight. Nothing but a clear break with the past and the complete espousal of the soul to Christ will effect a cure.

O God, we beseech Thee to show compassion on us as we struggle with ourselves. We want to honor Thee but we are beset by the sensuous. Help us by Thy grace to make a full surrender, to cut ourselves adrift from our old motives, from our compromises, from our weak excuses. Teach us to do Thy will. Energize us with Thy free spirit. In our Saviour's name. Amen.

Sunday, 5th. Romans viii. 1-4.

We have just been considering the tragedy of failure which every upright man experiences in the hours given to self-inspection. We all recognize ourselves in the hours of conflict with temptation. In one way or another, at one time or another, we fight our battle and grow desperate as we realize our feeble strength. But the story is not ended. In our extremity we discover the living Christ and instantly agonizing despair turns to exultant victory, —thanks be to God through Jesus Christ our Lord. One interposes Who has power to break sin's tyranny and enthrone the Spirit of Christ with all His life-giving energies. The old system, the Mosaic system, failed because it left sin intrenched in the soul. We were tempted and it could give no wisdom or power to keep us from falling. The Incarnation has brought succor by dethroning sin. Instead of a code there is a regulated action of will and heart.

The Son of God has taken our human nature. In everything His flesh is like ours except that it is without sin. This flesh of Jesus was placed on the altar as a sin offering, that sin may be removed from our human nature. Sin could hurt Christ's flesh and did hurt it on the Cross. But, says Paul, sin cannot hurt Him now. And if we identify ourselves with Him it cannot hurt us. If therefore we would know the freedom from failure and condemnation we must not live as those ruled by the flesh, but as those whose guiding principle is the Spirit of Christ enthroned in the will. Let faith then be the motive power of your new life in Christ, let obedience which springs from such faith characterize your manner of living and you shall know the freedom from failure and from despair which has distressed you hitherto.

O God, how can we thank Thee enough for the liberty which comes to us through Christ! Thou dost set at liberty them that are bound, opening the doors of the prison house in which their souls are held captive. We pray that Thou wouldst grant unto us such an outpouring of the Spirit of Christ as will enable us fully to conform ourselves unto Him Who is our Head in all things. Amen.

Monday, 6th. Romans viii. 5-11.

We have now reached the heart of our problem. What is the value of this life of freedom from sin? It is seen in the dif-

ference between gratification of the senses and control of the Holy Spirit. These are rival principles of life and directly opposed to each other, and having different results. The first leads to death here and hereafter; the second creates a quickened vitality, makes us conscious of oneness with God. The first creates a sense of hostility and rebellion against God and renders us impotent to obey Him; the second establishes peace in our hearts, and though death may still claim our bodies we are conscious of such life in our spirits that we have a guarantee of resurrection from the dead. Being linked with Christ we know that one day we shall stand again upon the earth, complete personalities, beyond the reach of death. To allow our bodies which have been the temple of the Holy Ghost Who raised Christ from the dead to perish altogether would be dishonoring to His presence.

The Holy Spirit is the presence of God Himself as power, energy in the soul producing holiness, truth, sonship. When Christ is communicated to us we mean that His Spirit is imparted to us. "In their relation to the human soul, the Father and the Son act through and are represented by the Holy Spirit. And yet the Spirit is not merged either in the Father or in the Son. It is not only that the Spirit of God is related to God in the same sort of way in which the spirit of man is related to man. In this very chapter the Holy Spirit is represented as standing over against the Father and pleading with Him and a number of personal actions are ascribed to Him,—dwelling, leading, witnessing, assisting." Let us learn to honor and reverence the Holy Spirit and seek His favor.

Our Father in Heaven, Thou art high and lifted up, greater than the universe, filling the heavens, making the earth into a footstool for Thy feet. By searching we could not find Thee. But Thou hast condescended to come near unto us and to reveal Thyself in such a manner as we can understand and approach. We thank Thee for our Saviour; and we thank Thee for Thy Holy Spirit. It is He Who enables us to say, Abba, Father. Help us to live as Thy dear children throughout this day. For Christ's sake. Amen.

Tuesday, 7th. Romans viii. 12-17.

If such is our destiny it should control us in our daily life, challenging our loyalty. Obligations pertain to noble birth. The highborn live unworthily if in habits of thought, speech or action they are unmannerly, mean, unclean. As a Christian you are under no obligation to live as those who have as their object self-gratification. To do so would inevitably result in death. Make no truce with such forms of living but as men and women of title enjoy your privileges.

Men and women of title? Yes, you are sons of God! When the Holy Spirit came into your hearts He began to exert a personal influence upon you. He made you aware that your status and title are that of freeborn sons of God. And He created certain habits and tempers different from those belonging to your former servile condition. You were emancipated from fear. Now listen to the voice within your soul that cries out to God as Father. The Holy Spirit bears testimony to your sonship, your own inner consciousness corroborates the testimony.

If this relationship to God is true it carries certain consequences. You have an inheritance. You have a relationship to Christ Who is your Elder Brother. In the glory that is to be, you and He will share. But if this is your destiny you must bear your share of family responsibility. Your Father in Heaven is involved in a great project; your Saviour as your Elder Brother has attempted to achieve that project at the cost of personal sufferings in resisting sin and for sin. You also must suffer along with Him on behalf of sin-stricken men. Do not say you do not belong to them nor they to you. Realize that God's love is set on them and for His sake attempt their rescue and restoration.

It is a wonderful thing, O God, to know Thee as Father, to have the consciousness within ourselves that we are the sons of God. It is wonderful to find our poverty turned to riches, and our impotence transmuted into power. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things Thou hast reserved for us. Blessed be Thy name. Help us to live in a manner becoming our high dignity as Thy children. For our Saviour's sake. Amen.

Wednesday, 8th. Romans viii. 18-25.

Suffering? What is suffering to a soldier? Think of the glory that is coming. You know the spirit of the Lord Himself, "who for the joy that was set before him endured the cross, despising the shame." The inheritance will one day appear in all its dazzling splendor. By and by the triumphant pageant will appear, the whole cosmos, animate and inanimate, will share in the glory, will experience the consummation. Our bodies and spirits will alike be irradiated by it and so will everything that participates in our lives.

That is it. You have a heaven beyond. You have a future of glory. The past is the record of an urge that was oftentimes frustrated. The present is part of a long travail, of the pain and sorrow of which we are conscious. But the morrow will see the new order emerge in which everything will be suffused with glory and our human nature—body, soul and spirit—will wear its crown. The redemption of man involves the redemption of the world in which he lives. Nature is always conscious of an in-

ward urge. There is something toward which it reaches. "A man's reach should exceed his grasp, else what's heaven for?" Yes, but if your fingers can just touch the blessedness it gives zest to your expectancy.

The new life is one of boundless optimism. The Christian always has something in prospect. He is essentially a man of hope. If he had reached heaven he would cease to aspire. Because of the alluring prospect of to-morrow he learns to fortify his spirit for the patient endurance of the suffering and the burdens of to-day. Know and believe that there is more in store than you have experienced or imagined.

Great God, Whose wondrous power and glory are revealed in the heavens above and the earth beneath, we thank Thee for Thy world in which we live. It is Thy ever changing vesture. Every morning we are greeted with Thy miracle of life. Every night we see Thy majesty in setting sun and glistening star. It is a good world and a praiseful world. But by and by it is going to be transfigured. Wondrous is Thy power displayed in human nature and renewing grace, but Thou art able to do for us and art about to do for us far more exceeding abundantly above all that we can ask or imagine. Let hope sustain us and give us poise. Let the promise for to-morrow make us strong and courageous to-day. In Christ's name. Amen.

Thursday, 9th. Romans viii. 26-27.

The courage of the battlefield is a marvelous thing, and yet it is not altogether difficult. The challenge of the hour, the excitement and strain of a pitched encounter, the presence of comrades, the consciousness that if you don't defeat your enemy your life or liberty will be forfeited, all stimulate you to heroism. It is a different matter for a man calmly and deliberately to enter upon the solitary way, to enlist to serve his enemies when he knows that they despise and will if possible destroy him. Paul would encourage such a one by reminding him of the presence of the Holy Spirit.

The Christian who would suffer for others has the assistance of the Holy Spirit, first in helping him to overcome his weakness. He merges Himself with us so that His energy and consolation overcome our hesitancy and fear. He helps also by overcoming our ignorance as to what particularly we need from God in order to endure and to overcome. He also undertakes the praying for us.

Make sure of your belief in the personality of the Holy Spirit. You see its importance here. Paul believed in Him as the Father's Agent coming to overcome our infirmities. He also believed in Him as interpreting our prayers of distress and fear, and also by praying in the inmost chamber of our self-conscious life. It will transform you to know that you are never alone and that God hears and understands precisely what you desire and need in order that you may bravely bear and nobly strive.

O God, Thou hast made rich provision for our defense. We thank Thee for the gracious Paraclete Whom Thou hast sent to our aid, that we have One to stand by our side Who is all-wise and all-prevailing. The Spirit of Holiness in our Master brought Him back from death. The Holy Spirit shall enable us to conquer death and all its power. Help us therefore courageously to share our Saviour's task and to win Thy wandering ones back to Thee. Amen.

Friday, 10th. Romans viii. 28-30.

Is it worth while being a Christian? We have considered some of its blessings,—liberty, immortality of bliss, sonship and heirship, victory, optimism, courage,—and there is something more, namely, the certainty of life's problems being solved and good triumphing in every experience.

Life has a long reach. It is true that you were born on a certain day, and that you will die on a certain day; and yet it is not true. For your consciousness was anticipated ages ago and God established an ordered world of law and beneficence. He directs the destinies of men according to a comprehensive plan. He made the world for upright men. He meant them to enjoy it and to have a good time in it. Every wind that blows, every star that shines in the sky, every flower that blooms, is related to man's well-being. God marked out the man who should desire to do right as His own possession and ordained that everything should contribute to his welfare. Not only so, but He gave him His son to save from sin and communicate grace. Everything was his, every resource his to help him to realize and share the consummation. If men and women desiring righteousness respond to His challenge, they shall be accounted as those who are what they fain would be and His resources shall help them to its full realization. Rest assured of the sovereignty of God. He is not feeble, finite, "becoming," growing with us. He is the Everlasting and the Omnipotent One. As He challenges you to live rightly and happily in His ordered world, see that you obey His call. It will bring blessedness to your soul.

Our Father, Thy love has a long reach. It was in the world before human feet trod the earth or human hands were clasped in prayer. It is in the world beyond, preparing a resting place in Thy home for us who journey through this earth, exhausted by its difficulties and distressed by its shadows. Thou hast set Thy heart upon us to deliver us. And we pray for grace to hear Thy call and to surrender ourselves in loving obedience to Thy Christ. Amen.

Saturday, 11th. Romans viii. 31-39.

Wondrous indeed are the blessings of the believer. Have we exhausted them? No; there is much more to be said. The Almighty is our Friend: what can any enemy do? The Almighty has given His Beloved to die for us: is He likely to allow a man to be lost when He has given so much to save him? The Almighty is our Judge: if He acquits, who is going to punish us? We have not only the Father's love but the Son's intercession on our behalf: who shall impeach us? We have been selected to do the will and work of God and shall reap our reward; no external power can shut us out. Our salvation comes not through a dead but a living Christ.

"The love of Christ"! Ah, here is something mighty, constant, indestructible. We may find ourselves hunted and harried by cruel butchers, but we shall win. What can harm us? If we die, the love of Christ will greet us. If we live, the love of Christ will be our panoply. No order of being from the invisible world shall break the bond. Nothing in time however mighty, nothing in space however subtle, however resistless,—neither circumstances, nor powers, nor distances. The only enemy I need to fear is myself! By inconstancy of will, by rejection of my Lord, by misappropriation of that intrusted to me, I can hurt myself and cheat myself out of my crown. Of myself I have control. Otherwise, and as against all other beings and all other forces, my Lord has control of me. Ah, it is indeed worth while to believe the Gospel, to become a Christian!

My God, Thy love is a mighty ocean, inexhaustible. Thou hast done great things for me and I do not deserve the least of them. Grant, I pray Thee, that my heart may be fixed on Thee. Make me constant. Help me bravely to bear and nobly to strive. Grant, I pray, that all men may come to a knowledge of Thy truth. Amen.

Sunday, 12th. Romans ix. 1-5.

Paul now addresses himself to a hard problem. The Gospel is "the power of God unto salvation." It was revealed in and through the Jews and designed first for them and then for every one who believed. Yet with few exceptions the Jewish people had rejected the Gospel. How explain it? Paul cannot contemplate the fact without distress of soul.

No one can doubt the sincerity of his distress. In the inmost part of him when he stands at the bar of conscience and also in the presence of his Judge, he is in distress for Israel. He has oftentimes been maligned and traduced concerning his loyalty, but before God this love for Israel is a fact. He is in mental anguish at the thought of what Israel is missing. He goes so far as to say that he caught himself wishing, if it were practicable, to be anathema, accursed and devoted to destruction, and cut off from Christ, in their stead. The wish lingers in his mind. It would be a fearful thing for one devoted to the love of Jesus, but he is so ardent in his love for country that he would give everything for its salvation. He is bound to them by ties of blood. They are the covenant people of God. He adopted them, His Shekinah rested upon them, He made His promises to them, He gave them His laws on the Holy Mount, He taught them His name and His fear, He gave them promise of His Messiah, He sent them the patriarchs, He gave them His only begotten Son, making Him Man Who was eternal, the Ruler of all, "God blessed for ever."

Does Paul say Christ is "God blessed for ever"? Sanday and Headlam aver that, as the result of their investigation into the grammar of the sentence and the drift of the argument, they are inclined to the belief that the words naturally refer to Christ, and have only the very slightest hesitancy about the matter. I myself believe that no other conclusion is possible.

O God, help us to so love our country that we shall wish and pray that it may be saved. Grant that in the light of this day when the fullness of the Gospel has been made known, our fellow countrymen may not turn away from its blessing and reject the Son Whom Thou didst send to be its Saviour and the Saviour of the world. Hear us also as we pray that one day Israel itself may see the glory of the Gospel and become a lover of its best Son, the Messiah of its hopes, God's Anointed Who redeems. Amen.

Monday, 13th. Romans ix. 6-13.

The majority of the people of Israel are unaffected by the Gospel. Does this mean that Israel is excluded from the Gospel? Does it imply that God's promise of salvation by Christ has fallen out of its place in His providential order? Paul does not mean anything like that. There is something which men are apt to overlook. Because you have a certain family connection is no proof that you are a genuine member of the family. Esau and Jacob were grandchildren of Abraham, but Esau repudiated the family covenant whilst Jacob coveted it. Esau was devoid of faith. So a true Israelite is a believing Israelite. It may be that only a small proportion of Israelites had accepted the Gospel but to them the promise had been kept. The Gospel is both narrow and broad. It excludes all who do not believe but it includes all who do believe.

History reveals a great principle, namely, the inscrutable selectiveness of God's dealing with Abraham's descendants. It shows us that God selects men for a certain position or mission in life. He had something to be done and must have agents for its ac-

complishment. Events prove that His selection was wise, for those so chosen have fitness for the position, a fitness which others do not possess. God's choice is not the expression of an arbitrary caprice, but reveals His unerring justice and love. Bishop Gore points out that the absolute election of Jacob—the loving of Jacob and the hating of Esau—has reference simply to the election of one to higher privilege as head of the chosen race, than the other. It has nothing to do with their eternal salvation. In the original to which Paul is referring, Esau is simply a synonym for Edom.

O God, we do not understand why Thou dost choose some and reject others. We believe that Thou art just and merciful, and that Thy purposes are always kind. We pray that Thou wilt give us spiritual perception to behold Thee in Thy approach to us. That we may heed Thy challenge, and be eager in our response to Thy call. Help us ever to desire to do the will of our Father and to conform ourselves to His purposes. For Christ's sake. Amen.

Tuesday, 14th. Romans ix. 14-18.

Is God unjust? This is a serious question. If there are two unborn children one of whom is chosen and the other rejected; if there is a whole family and a few are called to special blessing and the others rejected, it looks like caprice or else like injustice. Are there no human claims that regulate Divine esteem?

God is free, and can therefore choose to whom He will show mercy and to whom He will show severity. This is the basis of every Jewish claim. When the Law was given it was given to one whom God chose and for a people whom He selected. He exercised His freedom in showing His pitying loving-kindness to Moses. Now God's mercy was not due to men's longing for salvation or to their earnest attempt to serve God, but to God's own compassion. In the same way, when He showed severity to Pharaoh that proud monarch had stood on his rights, claiming that he was free and could if he chose resist the will of God, and he found that God also was free to exercise severity toward the recalcitrant. Now God's will to exercise severity was revealed, not before Pharaoh's rebellion but subsequently to it. So God's action is not capricious but the working of a perfectly holy will. "God has given man a moral nature, which may surrender itself to evil, until it reaches a point at which return has become impracticable. God is said Himself to do that which results from a misuse of the laws of nature which He has given; and yet, so far as God is concerned, this result is always a judgment for man's neglect of God's merciful calls and warnings. Man first closes his heart and then his heart is closed."

Our Father, help us to stand in awe of Thee, lest we sin. Keep our hearts tender, we beseech Thee. When Thou dost challenge us, help us lest we haughtily resist Thee and turn to our own ways. Grant unto us a deeper reverence for Thy holy will. Amen.

Wednesday, 15th. Romans ix. 19-21.

Cannot men object against being punished for a hardness which the Divine will itself has inflicted? Paul replies that man is in no position to criticise God. We must not misunderstand God. If He selects it is upon moral grounds.

To remonstrate with God is absurd, says Paul, and he proceeds to quote the potter and the clay. We know the passage in Jeremiah; it is worded differently in wisdom, xv. 7. "For the potter, tempering soft earth, fashioned every vessel with much labor for our own service; yea, of the same clay he maketh both the vessels that serve for clean uses and likewise also all such as serve to the contrary; but what is the use of either sort the potter himself is the judge." Paul uses the idea with this object,—not to discuss "God's freedom to create beings with different capacities, but to mould beings, already created to different destinies."

Paul is not meeting the objections which arise. He is merely facing a man who claims to be free to accept or reject Christ with a counter claim that God is free to accept or reject a man. God's sovereignty must be recognized by the Jew. He must not imagine that God is just a resource hiding in nature which a man can utilize at will and over which he can exercise rights as an inventor does over his "patent." God made men out of dust. It is not for dust to complain.

But now there is something else to consider, and that is that the Sovereign Lord has not dealt with us as though we were mere dust. He has borne with us in great patience, yearned over us, shown us mercy and forbearances. He gave Esau his chance and after the man had bartered his birthright, He gave him a blessing. We were fit objects of wrath but He did not display it. Rather, did He show patience, long-suffering and mercy. Remember that Paul is not saying a word here about eternal life or death. He does not say a word about a man being created in order to be damned. He says God reserves freedom to act according to His own will in dealing with man, imposing His own conditions, not man's.

Great God, Who art the Maker of all things, and to Whom all things tend, help us to stand in awe of Thee. Thy will is sovereign, who are we to dare to set ourselves against it? Thou hast ordained all things to an end which seems good to Thee. Thy purpose is eternal, who are we that we should seek to establish ends of our own? Pardon our presumptuous sins, we

implore Thee; and help us to conform ourselves to Thy purposes. Through Jesus Christ our Lord. Amen.

Thursday, 16th. Romans ix. 22-29.

Why is it that God permits wicked men to live? We have often asked this question during recent days. It is not that God's wrath is not kindled. He is causing His will, as being in opposition to their wills and reprobating their acts, to dawn upon their consciousness. He is making them learn that His power is asserting itself to repress. His power, however, is being held in check by His forbearance toward sinners, and His desire to pour out His benefactions on His chosen ones.

All the while He is calling the Jews and Gentiles to enjoy the riches of glory which He has been fashioning. How then can a man wish to dispute with God as to His right to act in this way?

Men need to restrain themselves from taking small views of God. His majesty is infinite, His judgments are inexorable. He is free to act in His own world. He is free to make it a moral world. He is free to select man, many or few, for His own purposes. His selections vindicate themselves. They do not modify His desire that all men should be saved. They do not imply that His Spirit will not strive with each man. They do not mean that Esau will not have his chance. They do imply that God will act according to His own righteous judgment. This is a fact which the prophets discovered and emphasized centuries before. Let us face the fact frankly. There is a freedom and responsibility devolving upon God. Wisdom lies in building our lives around that fact.

Our God, how wonderful Thou art, Thy majesty how bright! Thou causest all things to fulfill Thy will, and givest glory to the smallest and meanest object by making it contributory to Thy eternal purpose. Thou turnest our sighs into aspirations and our penitence into sainthood. We thank Thee that no mortal is beyond the reach of Thy regard. We cried and Thou heardest us, and the mercy we have realized is available for our brother also. Accept our thanksgiving through Christ our Saviour. Amen.

Friday, 17th. Romans ix. 30-13.

The fact is patent that many who do not conform to the Jewish religion have yet entered into the possession of righteousness, whereas the majority of Jews have not. And the reason is obvious. The Gentiles have listened to the Gospel and have espoused faith in Jesus Christ as their Saviour and sought from God the grace and power which they did not possess in themselves. Gentile and Jew alike have one object in view. There are two methods of obtaining it,—one through Christ, the other on a man's own initiative. The Gentiles accepted Christ, the Jews rejected Christ and trusted in themselves.

The Jewish way seems heroic, but is futile. It offended his pride to seek aid, but without aid he was a failure. A splendid failure, you say? Is it splendid to be willful and blind? Is it splendid to repudiate the only Man Who has attained to what you want to be? If your object is attainment, why not let Him teach you how? It is true that the principle He enunciates is universal and every man can exercise it, but if it is easy and if it is successful, why repudiate it? You have not to search the heavens or explore the secrets of the mighty ocean in order to find the door of hope. It is within your own soul. No painful endeavor, no agonizing stirring is necessary to give you that which will satisfy. God has anointed Jesus as the Christ and has raised Him from the dead,—confess Him, commit yourself to Him and you shall find what Moses commanded but what you and your fathers failed to attain.

The teaching is not new and ought not to be strange. The prophets testified concerning it. "Everyone," said Isaiah, "everyone that believeth in Him shall be saved." Everyone means every man, Gentile and Jew. It is a personal word. "Everyone," said Joel, "everyone that shall call on the name of the Lord shall be saved." Why stumble over the word of your own prophets? You know the alternative. You know that the great and terrible day of the Lord will one day appear. How will you escape the consequences of failure due to pride which led you to repudiate your Saviour? You cannot shift the blame to God if, your attitude of mind and heart being what it is, He rejects you.

Our Father, make us wise in Thy day of visitation. We have grieved Thee by a thousand falls, and if there is still an open door of hope before us it is because Thy mercy and love are infinite. We are hardened and stiff-necked and have no power within ourselves to correct our faults. If we are to escape ruin it must be through Thy intervention. Grant us grace to turn from self to Thee. Suffer us not to fail, but help us in our extremity to lay hold upon Thy stretched-out arm. We ask it in our Saviour's name. Amen.

Saturday, 18th. Romans x. 14-21.

What is the object of preaching? It is to induce men personally to call on the name of the Lord for salvation. To utter such a cry implies faith in God's willingness and ability to save. But this implies knowledge of what is involved and of the reasons why such faith expressed in a call will result in salvation. Preaching is a definite work. It is not lecturing; it is not exposition of all manner of instructive and enlightening themes. It is always a

message about Christ. It is a grappling with man's problem of how to do and be right toward God, his fellows and himself.

A preacher is a substitute for Christ Himself. He goes with Christ's challenge, to explain Christ's achievement and to assure men of Christ's power and of the blessings that will accrue to those who hear and heed the message. A preacher is therefore a "sent" man. Does this mean what is implied in an "authorized ministry" or "apostolic succession"? Those who plead for apostolic succession pin their argument to these words but in doing so they introduce an alien idea. Paul is saying that a preacher has a commission to declare a gospel. The commission is given by God Himself and demands on the part of the preacher knowledge of the facts both as concerning man's obligation, man's failure, man's impotence, man's responsibility, and also God's sovereignty, God's will to save, Christ as Saviour and Lord. Preaching is therefore a definite and intensive thing. The preacher's authority arises from his commission, which is God-given.

This does not imply that the Church of God has no authority or responsibility for the preacher; it means that the Divine Spirit alone can send a man on so solemn and august an errand as to be a substitute for Christ, as a voice proclaiming the Gospel. The Church is responsible that such messengers should go into every part of the world and proclaim the Gospel to every man.

Most gracious God, we thank Thee that Thou hast spoken to us in divers ways. The heavens and the earth have borne witness to Thy power, Thy faithfulness and Thy providence. Angels have declared to the sons of men Thy righteousness and have shown Thee to be mighty in the defense of Thine Anointed. Prophets and martyrs have spoken of Thy comfort declaring that Thou art slow to anger and plenteous in mercy. The Son hast declared to us that Thy heart is Love and that Thou art reconciled and art reconciling us unto Thyself. How beautiful are the feet of Thy messengers who bring glad tidings of peace! Help us as we pray for all Christian preachers. Raise up a multitude of heralds who shall declare Thy forgiveness to the people of the world. For Christ's sake. Amen.

Sunday, 19th. Romans xi. 1-10.

What is involved in rejection of the message? Does it mean that God has broken His covenant and has rejected Israel? The thought is horrible. God does not act in such a way. We must beware of all theories about God. Is not Paul an Israelite? Yet he has been saved. And many another Jew has been saved. One day by His mercy we may see multitudes of Jews agreeing with Christ's view of life.

No, the point is different. God does not harden men and then reject them. Men reject God and then become hardened. And this is in the very nature of things. Paul says there is a principle inherent in life that if you stifle an emotion, if you repudiate or reject an ideal, something happens in your soul. Your emotional, your spiritual nature becomes petrified. If you close your lips from confession and your eyes from beholding the ineffable, a drowsiness comes over your higher nature, you become dull and heavy. Resisting the Holy Ghost, you become insensible to the presence and challenge, you ultimately are like a man shut up in a dark cave where light of sun or moon never enters; if later you are led into the open your eyes cannot bear the light, you shut them in distress as one who is blinded.

This is the condition of Israel, a condition into which any man may fall. It is a deplorable fact and one which fills the apostle with indignation. It does not mean, however, that Israel has been rejected without hope or remedy. But it does mean his guilt is great, and that many in Israel will perish, perish in spite of knowledge, perish in defiance of God's mercy.

Let us beware lest the light that is in us become darkness. When we give ourselves up to our own wishes and blindly trust in prejudice we are in danger of missing the way of life.

Most merciful Father, restrain us from leaning on our own understanding. May we surrender our wishes to Thine, may we abandon prejudice, and learn to rejoice in that mercy of God which is as an illimitable ocean. Forbid it that we should ever assume an attitude toward Thee which will impel Thee to oppose Thyself to us. Have mercy upon us, O God; according to Thy loving-kindness and tender mercy blot out our sin. Amen.

Monday, 20th. Romans xi. 11-24.

Not only must Israel know that her rejection is not total, she must learn that it is not final. The rejection which causes Paul so much distress, while a sovereign act of God, was yet based on failure in Israel herself. And all the way through God is working in mercy. God did not plan her fall. He foresaw it and determined to utilize it. Israel took a false step when she repudiated Christ. Was it irremediable?

Christ died for all. Would the Gentiles also repudiate Him? Nay, the Gospel was soon discovered to be for the world's enrichment. I became an ambassador to you and to all the world, says Paul. It was a noble dignity of which he was conscious, yet it did not destroy his desire to win some of his fellow countrymen. If he could but win them one at a time he would rejoice. Yet one day he hoped that the whole nation might revive as from the dead.

This is not unlikely. And Christians must not despise the Jews because they stumbled and fell. After all, the covenant was with them. God claimed them for Himself and called them a holy nation. The Gospel as well as the Law sprang from them. Jesus was a Jew. The apostles were Jews. At the heart of Judaism there lay the germ of the Gospel, and if we beheld the tragedy of some branches being cut away, and also saw the wonder of others being grafted into the true stock, we must not forget that the life of which they partook flowed through the parent stem. We must remember why those branches were cut off and guard ourselves lest the same law work our ruin. For Pharisaism is not peculiar to Judaism. There have been many such in the Christian Church. If God can graft one branch into the parent stem He can graft another. Do not usurp Divine prerogatives. Learn humbly to rejoice in the wideness of the mercy which has saved even you.

O God, Thy patience is very wonderful. We grieve Thee by our waywardness yet Thy relentings are kindled toward us. We who once were the habitation of Christ may, by our forgetfulness, lose our Guest, but that does not imply our abandonment. Though our condition is repugnant to Thee, Thou dost not turn away, but still standest at the door, knocking as though Thou wert calling on a friend, waiting to establish holy intimacies and to break the bread of a holy communion with us. Humbly, we thank Thee, through Christ our Saviour. Amen.

Tuesday, 21st. Romans xi. 25-32.

When you speak about the Gospel you are discussing the eternal purpose of God. The checks and hindrances which He may encounter are serious enough. The tragedy of failure which is written across myriads of lives in various generations is bitter indeed. But God succeeds in the long run and inevitably. There is a far-off Divine event. This is the mystery of life which Paul now discloses.

For the moment you may imagine that some nations, classes, races are superior to others. But do not delude yourself. God's heart is set on every race. Christ died for every man. We are apt to forget God when discussing the Gospel. Self-complacency makes us blind to the Infinite Almighty Father. "All Israel shall be saved." How startling! Does "All" mean all? Yet men have stumbled over the word because it spoils their theories. Paul is not saying about all Israel, whether it will or will not surrender. But he has been discussing Israel as a nation, a people, and he says the nation one day will be saved. Israel will one day surrender her prejudice and unite with the Christian Church in recognizing Jesus as the Christ. One day the Rescuer will reach them. To-day they encounter the hostility of God because their wills are set against His. But all the while He remembers the former times when their fathers walked with Him and honored Him. Ah, God has a tender memory. How kind He is to you and me, although we are so undeserving! Can it be that we are inheriting the blessings of the dead?

God never changes His mind. When He set His heart on Israel He set it forever. One day Israel will wake up to her greatest asset. Meanwhile, let us rejoice that we have such a God, One Whose heart is large enough to take in both Jew and Gentile.

We thank Thee that Thou hast so framed our hearts that our deepest instincts anchor us to Thee; that Thou hast so created everything that he who loves the truth can never miss Thee at the last. In all our thoughts, save us from anxiety, presumption, and fear. Deliver us from all falsehood, error, and prejudice. And as we have gathered ourselves to seek Thee afresh may all our doubts vanish before the shining of Thy face, and as our thoughts are hushed to silence now, may we find Thee moving upon our minds, higher than our highest thought, yet nearer to us than our very selves. Inspire, uplift, and comfort us, and manifest Thyself, O God. Amen.

Wednesday, 22nd. Romans xi. 33-36.

In all our thinking we must make room for God. I remember a phrase which we used to hear in my student days, "the diviner side of things." The mistake of our modern world is its development of cast-iron theories which shut God out of His own universe.

Paul exults in God. He does not know everything, but what he does know is so expressive of the Divine wisdom and justice that he is prepared to believe that in the ways of God which are unsearchable this justice will vindicate itself. The wealth of the Divine resources is inexhaustible both in grace and in truth. His judgment on our ways and plans is an absolute fact of which we should take cognizance.

The spiritual gifts of God are beyond our reckoning. He is the Source as He is the End of all that is lovely and fair and redemptive. Recognize Him as the Originator and the Goal of this fair earth and its multifarious life. Do not measure Him by yourself. Rest in His omnipotence and ascribe unto Him the glory which is His due, for you cannot exhaust His goodness, you cannot go beyond the reach of His providence, you cannot drift into any region or condition where He is not present. Relate yourself to Him and exult in His mercy.

Our Father, Thou art fairer than anything which we have ever seen or imagined,

kindlier than anything the generosity of men has ever suggested, more just than the wisest men have ever been able to assume. Thou doest all things well. Thou never sufferest a good thing to be lost. In Thine own time and way Thou dost guide Thy children home. We thank Thee for the certainty of the word, "He shall see of the travail of his soul, and shall be satisfied." Amen.

Thursday, 23rd. Romans xii. 1-2.

Theology is related to practical life. Recognition of the sovereignty of God must inevitably affect man's judgments and his modes of living. There are certain moral obligations devolving on Christians. If God is gracious and abundant in mercy a Christian man must evince gratitude by the fullness of his consecration to the service of God.

Man has a body possessed of many faculties, having senses of extraordinary range, with a nervous and muscular organism capable of immediate response to their suggestion. Do not despise it. Do not exaggerate its significance. It is a part and not the whole of you. Use it ethically. Treat it as an instrument of reverence. Recognize it as the germ from whence springs your immortal habitation. Consecrate your body to God. Use it as the instrument of the soul. Let it be the medium through which you will express the life and will of Christ to the world. Treat it as something consecrated to the service of God. It is an offering which each man must make for himself.

Man also has a mind. His body he surrenders to the Divine service by a deliberate and definite act. His mind is disciplined continuously. By alertness, by deliberate and persistent choice, we are to avoid moral assimilation to the world, and whole-heartedly conform ourselves to a new and inward moral discipline. The transformation of our thinking and volitional powers is a serious and responsible work. It is not easy, for we are vitiated by our former surrender to sin. By our belief in the reality of the unseen we ultimately attain. You can only test the reality and power of moral truth by experience. Make a life well pleasing to God your one and only aim and let it dominate you. This is the foundation of Christian living.

O Thou Who travailest in us to lead us to a higher peace, Who livest by yielding Thyself to the uttermost, Who art mighty only in mercy, and strong only in humility; reunite us to Thyself, and make Thy perfect will our own. Amen.

Friday, 24th. Romans xii. 3-8.

What will be the immediate outworking of such a life? What does Christianity expect of its adherents? First, it expects a man not to take an exaggerated view of himself but to be sober in his judgment of himself in relation to other people. He is part of a community, and other people have their place and responsibility. The Spirit of God measures out the gifts of God to each individual in the Church. Do not disparage the gift of God which has been imparted to your neighbor. It is Divine and therefore important and essential, and must be given room to express itself. Who is to say what is of greater or less importance in the Church?

Society, political or religious, is an organism, an entity. The Church is such an organism and therefore must be sensitive to its head, and to the harmonious and healthful working of its component parts. Every one of them must be allowed to function. The body must recognize, respect, and cultivate each individual, and each member must respect and support the whole. The natural endowment of each man and woman is of prime importance to the Church of Christ. Some have power to make known the word of life. They must expound the word of faith, not their own foibles. They must not exaggerate their own special preferences in the range of the Divine economy. They must avoid enforced and one-sided thinking and make known the will of God in its wholeness. Others have administrative powers and these also must be surrendered to the good of the Church. Some are not eloquent and inspired pleaders but they have wonderful power as instructors and no church can grow unless the teacher is in evidence. Others again have not gifts for public address but they have power for personal exhortation and pleading, they can console and warn and show spiritual sympathy. Still others can become almoners of charity. Having means they can give in such a way as to convey blessing. Again, there are men wise in judgment who can regulate policies and programmes and these should place their executive powers at the service of the Church. Lastly, there are those of cheery, gracious disposition, free from gloom and constraint, whose presence in the sick room is like medicine. These must be honored. Oh, for a church where every member is esteemed indispensable and each member is honored by the opportunity for service!

Every good and perfect gift cometh from Thee, O God. Thou dost constantly enrich our lives with heavenly treasure. The channels through which Thy blessings flow are innumerable. Accept our thanksgiving for Thy unspeakable gifts. Above all we would praise Thee that Thou dost choose us as channels of blessing and dost appoint us to communicate joy to other lives. Help us to surrender ourselves to Thy holy ministries and day by day to become blessings to others. In Christ's name. Amen.

Thursday, 25th. Romans xii. 9-13.

Having seen the Christian in his relation to the Church we now look on him in his relationship to the world at large. There are differences in endowment, but there are not differences in the obligation to live simple, straightforward Christian lives. There must be no pretense about his love for others. Love is not theoretical, nor something a Christian can talk about without feeling. A Christian must recoil from the idea of hating anyone; on the other hand, he must be so wedded to what is good in other people that he is like a man tied to goodness. There must be an affection for his brothers in Christ more hallowed, more deep than any other human affection. This love must constrain him to show his brother how to live rightly, it must make it impossible for him to be laggard in his desire to help his brother, his heart must be aflame with tender affection, using every opportunity and occasion to help him to know and realize the presence and power of God.

Not only so, but the Christian must express his life in his optimistic outlook, in his joyous attitude toward life, in calm, heroic endurance in troublous times, fortifying his spirit by persevering prayer.

The Christian will get under his brother's load, not doling out charity but helping bear the burden. He will never let a brother go unbefriended. He will have a heart that is alert for the humble and insignificant and poor brother, sharing with him not only the blessings of eternal life, but sharing resources that he may be helped and set upon his feet here and now.

Has the Christian of to-day forgotten these things? Is the impoverishment of the Church due to our apostasy from the way of Christian living herein set forth? It may be that if we repent and conform ourselves to the plain teaching of Scripture the Church will once more capture the world for Christ.

Our Father, help us in our endeavor to follow the Christ, the King. We are committed to Him, but the pressure of circumstances is upon us, and we find it difficult to keep the steadfast mind. Passion and prejudice lurk within our souls and it is not easy for us to give every man his due. May the love of Christ constrain our judgments, may we learn to value those upon whom our Saviour has set His affections. We ask it in His name. Amen.

Sunday, 26th. Romans xii. 14-21.

Wonderful indeed is the portrait of the Christian which Paul is delineating. What shall be our manner of life in a hostile world? Shall we merely submit? No, we shall bless, and in blessing win our heritage. Moreover, our hearts must be so much in tune with life that we shall find joy and sorrow alike contagious, only our laughter or tears will be born of sympathy and not of personal doubt or misery. Christians will learn to give and take, making allowances for each other's point of view. They will not be vain or set their minds on social distinction, but will appreciate and value the humble duties and unobtrusive claims of daily life. They will esteem and desire to have the advice of other people on how they should act and what decisions they should make and will not despise other people's opinions.

In private life, if they are injured, oppressed, or slighted, they will not retaliate. They will ever respect public opinion and not consider themselves as above or beyond it. In their personal liberties they will avoid even the appearance of evil. Sometimes they may be tried but so far as they are concerned they will not be a party to a quarrel. At times this is difficult. You may be grievously wronged, and what are you to do under such circumstances? Do not seek revenge and start legal proceedings. Restrain your wrath and let God come to your vindication. He is vitally interested in you and will not forget. Meanwhile, regard the man as in danger and error, and therefore needing succor and help. Show him kindnesses. Such conduct will kindle compunction and shame and regret in his soul. Remember the challenge in all circumstances is to your own Christian manhood. See that you keep your manhood untarnished. Ah, if we were men of this type how blessed we should be! May the Lord fill us with a passion for goodness!

O God, we praise Thee for Thy power. Thou bringest order out of chaos, and infusest life into the inanimate. Most of all Thou takest hold of our unlovely natures and clothest them with the beauty of holiness. Thou visitest the soul that is immersed in material things and makest it hunger and thirst after righteousness. Thou comest to him who sees only that which is near and fillest him with a passion for heavenly virtue. Reveal Thy power in us we pray, and fill us with a desire to be and do that which is well pleasing in Thy sight. Amen.

Monday, 27th. Romans xiii. 1-7.

How is a Christian to behave as a political subject? The Jew made a bad subject of an alien power and was in constant revolt. Rome was having difficulty with the Jews in the Imperial City as well as in Palestine. Many of the first Christians were Jews. Were they still dominated by those words from Deuteronomy, "Thou mayest not set a stranger over thee, which is not thy brother"? Or did they believe that the power that works in human society is the Prince of Darkness?

Paul says that Christians should submit to the authority of the Emperor. He bases his teaching on the proposition that whether government is good or has many

injustices it is better than anarchy. However it came to be, it is a fact. The State is a Divine institution and must be respected. A Christian must not plot for its overthrow. He must neither inspire nor practise violence. He has rights under the law and should exercise them, but he must first remember his duties. He must loyally pay his taxes and perform the other obligations of citizenship.

The principle which Paul advances will ultimately undermine despotism and all its institutions. Of course a Christian man will remember that he is never at liberty to do wrong and if the civil power ever tries to invade conscience or orders that which detracts from the glory of God, he must remember that Christ is higher than any earthly monarch, and must refuse obedience.

The early Christian frequently found himself in embarrassing situations. Again and again he was made the victim but his pacific attitude ultimately led him to power. Paul does not discuss a Christian's duty in times of revolution and change. He knew nothing of a democracy. He was simply writing advice for the men of his time and his advice is sound on the general proposition of loyalty to government.

O God, we pray for Thy blessing upon our country. We thank Thee for all that Thou hast wrought on her behalf. We thank Thee for liberty, for good laws, for institutions in and through which we have knowledge, healing, enjoyment. We thank Thee for national prosperity and for spiritual heritages. We invoke Thy blessing upon our national and State Assemblies, upon our President and our governors, upon all who are in authority. We pray that we may be protected from all foes, and that we may become a blessing to all the nations upon earth. Through Jesus Christ our Lord. Amen.

Tuesday, 28th. Romans xiii. 8-14.

Does a Christian discharge his duty to society when he obeys the laws and pays his taxes? No. There is a motive in his soul which constrains him in all his relations with men. There is an obligation he can never discharge, and that is to love his fellows. Is the obligation to love confined to membership in the Church? No, it is a debt due to any and every other human being. This is the law of God for man, and restrains him from working any form of ill toward his neighbor.

What is the authority controlling the Christian? It is the prospect of the imminent return of his Lord. The attitude of mind evinced by the apostle is that whereas there is much to be accomplished which may extend over a wide future, it is also true that the eternal day of glory will come and, it may be, speedily. Our Master had taught this same fact, insisting that men should watch because of the suddenness of His approach but also anticipating a long interval of responsible service. Paul says do not postpone the payment of your debt of love. Remember that the period of trial will soon be over. The day of your Lord's return approaches, therefore do not become heavy with slumber but rise from your couch, fold up and put away your sleeping robe and clothe and arm yourself for the conflict and responsibility of the day when it shall arrive. When your Lord arrives let Him find you doing the things and evincing the spirit which will show your loyalty and demonstrate your fitness to share in His triumph.

A Christian who expects so august an event will regulate his habits and live a clean, self-controlled and disciplined life, being clothed in the character and deeds of his Lord and Saviour. This alone will be his animating motive.

O God, we pray that Thou wouldest enable us to become good citizens, obeying the laws and upholding the institutions of our land. May we render unto our country all those things which belong to our country. If anything exists among us which is unjust and unneighborly help us to shoulder the responsibility. May we ever seek to make our country the kingdom of our God and of His Christ. May we ever live as those who seek to prepare the kingdom for our King. We ask it in His name. Amen.

Wednesday, 29th. Romans xiv. 1-9.

What is a Christian to do in relationship to his fellow believers, particularly where he finds them weak and perhaps hypercritical? Is he to act as a law unto himself? No, he is to be gentle and gracious in his consideration of others. There is always danger of majorities despising minorities and of strong men despising weak and narrow-minded men. Here is a man who can eat and enjoy all manner of food without scrupulous questions as to who used to own the food. Others out of fear lest animal food may have been offered as sacrifice refrain from it altogether. Is the first man to regard the second with contempt? Is the second to be censorious toward the first? By no means. Our salvation comes from God. If God has accepted a man what right have we to criticise him? Leave him to his Master and trust the keeping grace of God.

What is to be said about the observance of days? A Jew keeps the Sabbath, a Gentile was never brought up under such a law. But as Christians they both observe the feast of love and communion of the body and blood of the Lord on the first day of the week. Is it wrong to keep the Sabbath? Is it wrong not to observe it? Christians must learn in all such questions that each man is responsible to God and must be satisfied in his own mind that

what he does is according to the Divine will. It is dangerous to criticise. Let each man have but one motive, the pleasing of our Lord Jesus Christ. To Him we owe ourselves in life and death. We do not belong to ourselves but to Him. Our surrender to Him must be a moral act, the conscious effort of our will. We are His property. He purchased us with His blood. In this world and the next He alone has authority over us, we are His forever.

Our Father, help us to be generous in our feelings towards our fellows. Restrain us from uncharitableness and also from censoriousness. May our brother's welfare control our habits. May we become more magnanimous in our judgments. Restrain us from imputing insincerity or inconsistency to those who do things which we ourselves refrain from doing. Teach us day by day to do the things that are pleasing to Thee. Amen.

Thursday, 30th. Romans xiv. 10-23.

There is but one authority in the Christian's life; it is centered in the judgment seat of Christ. To it we must all come. Strong and weak, our habits and purposes must be examined there. Ultimately every human being will be subject to that scrutiny and test. Everyone without exception will be examined there. Meanwhile let us forbear judging one another and show due concern to be ready for our own test.

In that day we must be sure that we have put no stone in our brother's path, for the Master is very careful of each of us. It is true that we are free, but if Christ is in us we shall be very sensitive about wounding the consciences of other men. We must beware lest we destroy the soul for whom Christ died. However weak our brother may be, he must be very precious to our Saviour. Further, we must remember that the world around will be sensitive to our attitude toward each other. To treat a brother with contempt will lead the world to regard our whole movement with contempt. We have the reputation of the Church in our keeping.

Let us not forget what is our profession and calling. It is not a question of personal habits of eating and drinking, but it is righteousness, peace, and joy in the Holy Ghost. We shall help the Kingdom when our interests are merged in those of other people and we aim at promoting their welfare. Let us aim at promoting peace in the Church and the development of Divine grace in each other's hearts, and to this end avoid doing violence to other people's prejudices. It would be noble to refrain from doing little things rather than cause division. God understands us and will appreciate our self-control for the sake of His little ones. Indeed, we are responsible for the good order and safe-keeping of the Church and its membership.

O Thou Great Judge of all the sons of men, help us so to live that in the day of the Great Assize we shall not come beneath Thy condemnation. May our lives be pure and upright. May no perversity be found within our souls. Grant that in that day we may not have any guilt resting upon us because some soul has through our influence departed from Thee. Amen.

Friday, 31st. Romans xv. 1-13.

Is the apostle too insistent? It cannot be. Christian consciousness needs reviving and therefore we must recognize our obligation. We are not to be irritated by little prejudices and scruples. We must be big enough to rise above irritations. We must learn not to be selfish but to try to please our neighbors and win their approval. Not their flattery, but their recognition that it must be the presence of Christ in us which leads us to self-mastery and self-control. For this was the outstanding feature of our Lord that He pleased not Himself. What indignities were heaped on Him! What insults He had to bear! And yet He gave Himself to living on the grand scale. He was always the Son of God, and therefore not pleasing Himself but serving others. As our Lord endured, sustained by the hope of what should one day be, so must we live because of that glory that shall one day arise.

Let us remember that Christ died for both Jew and Gentile and that therefore we are one family and must welcome each other and love each other, being controlled by the example of Christ. No Gentile can despise a Jew when he remembers that Christ was a Jew. No Jew can despise a Gentile when he remembers the reach of Divine mercy and what the Gentile has done in response to the love of Christ. Is not the world hungering for the sight of Christian men, for knowledge of a community where brethren love one another and are mutually tolerant and helpful?

O Thou Desire of nations, by Whom the prophets spake, of Whom the poets dream, for Whom the people long; when wilt Thou dawn upon our waiting vision? Age after age the heavens are scanned for the sign of Thine appearing. We watch for Thee more than they that watch for the morning. Yet all things continue as they have been from the beginning. Man labors still for wrong, sees the fruit of honest toil torn from him, and mingles tears with hopeless tasks. Still men sell their souls for a price and women are forced to a traffic of shame. The poor cry for bread and are offered a stone. When is the promise of Thy coming? Perhaps Thou hast come and the earth has rejected Thee. Or dost Thou wait till we are ready? Must we ourselves prepare the way? O help us to understand. Amen.